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**CHRISTIAN  
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*A Journal of Religion*

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By Alva W. Taylor

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without waiting upon  
the state!

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Repent!

By Charles Brown

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## THE CHRISTIAN CENTURY PRESS

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# The CHRISTIAN CENTURY

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## EDITORIAL

### Missions and Reviving Nationalism

ALL THE HISTORIC RELIGIONS have experienced a revival since the war. In the mission fields of Asia one hears everywhere of fresh complexities faced by the missionaries. The Ghandi movement in India has given voice to a point of view so like that of New Testament Christianity that one Christian leader offered to give Ghandi the right hand of fellowship as a Christian. But while Ghandi acknowledges his debt to Jesus he is conscious of being the leader of a revived Brahmanism. The Mohammedan world has been stirred to its very depths by the British occupation of much Mohammedan territory during and following the war. The stiffening of Mohammedan consciousness in the Turkish empire has been accompanied by massacres and outrages against Christian populations. When the frenzy passes, there will doubtless be a recognition of the fact that the Mohammedan religion is altogether unequal to the problems of the modern world. The civil war in China makes missionary work hazardous with its constant menace to the lives of the missionaries by bandits. There has been in recent years an open-mindedness on the part of Chinese scholars to Christianity, but fundamentalism in the missionary force in that land is now busy making faith as difficult as possible. Political resentment against the encroachment on Chinese territory by foreign powers which call themselves Christian closes the minds of many Chinese. In Japan along with the stiffening of nationalistic spirit there has come a real revival in Buddhism, the dominant religion. The methods of Christian churches have been closely copied and Christian hymns have been parodied by striking out the Christian terms and inserting those of Buddhism. Buddhist "Y" methods have made their appearance, and even Buddhist Sunday schools. One might fairly say that the war has

quicken all around the world the fundamental thinking of the peoples. The toys of a materialistic civilization do not satisfy. The comparison of religions will go on in millions of minds during the next few decades. Vigor and intellectual honesty in preaching the gospel the world around will bring a great reward in the end.

### Union Labor Leadership

AMERICAN CHURCHES have gone a long way in supporting the legitimate aims of labor. Indeed the public pronouncements of the churches are so far in advance of the average opinion within the church, that ministers find the preaching of the social aims of the churches a dangerous business. Nevertheless an increasing number of preachers present on proper occasions the principles to which their organizations are committed. Meanwhile, much that they do to make the cause of labor popular outside the ranks of the labor union is nullified by a certain desperate gang of criminals who operate within the labor unions. Chicago newspapers carried the story of a new labor killing again last week. They contain the information that a certain Quesse of the janitors' union who has stalled off the inevitable for a year with appeals reaching the supreme court of Illinois is now having the boys circulate petitions to Governor Small, asking for his pardon. The governor has a record of great generosity in such cases, several other convicted criminals now being free men. This makes a situation most embarrassing to any conscientious churchman. No minister of the gospel can condone the violation of the law. There can be no freedom and no justice in any land without respect for law. The unions that are run by a criminal gang seem in a death grip which cannot be

broken. Who wants to take his life in his hands by insisting on an honest labor union election? The remedy lies higher up. Were the American Federation of Labor to withdraw its connection from any union which sheltered strong arm men it would soon clean up labor union elections in the larger cities of the country. The moral reputation of the whole movement is at stake. The average member of a labor union is not a criminal, but an honest citizen with a little family to protect. But a large section of the public, with its usual lack of discrimination, looks upon labor unions as organized bands of thugs. Mr. Gompers could do nothing better for his movement than to see that real democracy is introduced in the management of the unions.

### Are There Signs of a Dawn?

**W**HEN THE RECORD is made up the five years following the war will be counted as among the most illiberal in all American history. The rise of the klan, and of fundamentalism, and of the political doctrine of isolation mark the period as one filled with blind fear and irrational reaction to intellectual problems. But there are signs that we are passing out of this period. At a recent conference of rural church leaders at the Agricultural and Mechanical College of Texas, men of the most diverse views fraternized freely. Roman Catholics and members of the klan, fundamentalists and Unitarians, met each other in a two-day conference marked by the absence of heat and the predominance of light. The proposal to include Negroes was not carried through, but otherwise the conference was a great triumph of tolerance. Not long since it was reported that in one town some Roman Catholics bought a Masonic emblem for a Methodist preacher, and in another town, Protestants helped in a generous way to bid godspeed to a faithful priest. In St. Louis at a recent rural life conference Roman Catholic priests and Protestant ministers joined in a luncheon. These incidents are isolated, and they do not represent the average thing at this present time. But one must not forget certain signs that indicate that reaction is about to receive a body blow. The Baptists voted their fundamentalists down more than a year ago in open convention. The reactionary bishops of the Episcopal church have had to back up. There will be no heresy trials right now, if ever. The Presbyterians still have an unpleasant family matter to settle, but the brave manifesto recently issued by the one hundred and fifty indicates that in this group there is to be no concession to intolerance. The time may not be far away when the middle-of-the-roader who now assures everyone of his orthodoxy will be telling his friends that he was really liberal all the while.

### Prison a Poor Remedy for Political Dissent

**O**NLY WAR HYSTERIA could ever have created a situation in which the American people would consent to have their officials answer political dissent with prison sentences. One of the blackest pages in American history is the story of the irrational fear that spread over the country during the world war. President Coolidge, so far as it was

in his power, has undone the wrong done to men who were imprisoned for opinion's sake during the war, and who were held in prison long afterwards. But this does not end the story. In state prisons there now languish 114 others who received sentences under laws which never could have been passed save in this season of post-war hysteria. In so far as members of the I. W. W. committed overt acts against the peace of society, crimes that would be considered crimes in peace time, they should serve their sentences to the full and no sentimental considerations should protect them from the punishment which safeguards society. But men whose offense was merely wild talk, or membership in the I. W. W., or peaceful assembling with their fellows, should be set free. The American constitution guarantees the right of free speech to its citizens. The right of men to express opinions in orderly meetings even to the point of advocating other forms of government is an unquestionable right in the light of our fundamental law. American democracy should not fear free discussion and never did until the evil days of the world war. Political intolerance has been accompanied by religious intolerance. The only remedy for heresy the fundamentalist can think of is excommunication and the hounding of men out of their positions. Both political and religious orthodoxy will in the end have to face argument with argument. The fagot and prison cell can never convince men's minds.

### The War on Disease Succeeds

**M**ODERN SCIENCE has succeeded measurably in lengthening the term of human life. In the treatment of one disease alone great progress has been made. In three of our states the death rate from tuberculosis is now below 50 per 100,000. It is believed that in two or three decades this rate will apply to the whole of the United States. In 1900 the death rate for the whole of America from all forms of tuberculosis was about 200 per 100,000. Nearly every year since has shown a marked decrease until in 1920 the figure was placed at 95. A number of factors are involved in this progress. One is the development of sanatoria in various parts of the country where cases are given scientific treatment. Churches and fraternal orders as well as labor unions have been interested in this great charity with results that are most satisfying. Probably it is in the field of prevention that the most solid results have been achieved. In the more intelligent communities where homes are properly ventilated, one seldom finds a tuberculosis victim. In factory towns and immigrant communities as well as among backward agriculturists the ratio of afflicted persons is very much greater. The relation of poverty to the disease is also well known. After fighting tuberculosis for a generation, Germany finds herself waging a losing battle in this time when fats are not obtainable in sufficient quantities. There are underfed populations in some sections of America, and among these the same relation of poverty and disease is to be noted. The work of the Red Cross, seconded by the churches, is a factor that must definitely be taken into account. Evangelical Christians have no miracles of healing to recount, but in their support of modern science in its health crusade they have achieved some results that can endure the light of investigation.

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## Religious Education in Secondary Schools

IT is manifest that the bases of our present system of religious education must be broadened. The field of operation must be greatly extended. The utmost which the denominations now accomplish through their Sunday schools and week day Bible Schools, by every plan and device, by all their work, good, bad and indifferent—all is too meager to meet present demands. Education has been steadily transferred from the home and church to the school. Whether this is esteemed wise or not, there is no question of the fact. Nor are forces now rallying to check this tendency. Unless provision is made for systematic education in religion through the schools, a large proportion of the oncoming generations will utterly fail of this culture, or must be content to "pick up" what religious knowledge they gain.

In numerous communities it is now demonstrated that not half of the young people enrolled in the elementary and public schools are enrolled or attend with any regularity even the short weekly sessions of the churches' conventional Sunday schools. The churches themselves deplore, and with much cause, the ineffectiveness of even their best. When to these deficiencies there is added the fact that fewer than half of our young people receive even this instruction, the dimensions of the present problem begin to appear.

Some are inclined to accept this situation without serious concern. A prominent educator is quoted as saying that he would immeasurably rather have his child taught the ordinary culture of the present school curriculum by teachers of high mind and character than that he should gain formal religious instruction in no matter how ambitious a school program and be committed to the care of less high minded teachers. Probably if the alternative were forced, all serious-minded parents would join him in his preference. But the alternative should not be forced upon any. This ought we to do and not to leave the other undone. The results of neglecting formal religious instruction begin to appear in various quarters. The increasing prevalence of freakish religious sects and groups and movements joined in and promoted in large numbers by those who have had the ordinary culture of our schools, shows that this defect in our curriculum leaves a void which other influences will fill. If the oncoming citizenship is given no orderly and scientific instruction in so vital and universal a human interest as religion, it will be left a prey to adventurers of all kinds who will, with unbalanced judgment or from sinister purpose, preempt this void.

Two facts are evident. First, that the denominations can not meet the issue; and second, that in utilizing the public machinery, recognition must be made of the denominational rivalries still persisting which have through the generations past restrained the proper development of religious education under the standard educational establishment. No further word need be said of the inadequacy of the present denominational machinery, nor may it reasonably be hoped that this machinery can be so gal-

vanized or quickened or expanded or enlarged that it will meet the demands. Wise educators and thoughtful citizens alike now turn to the public school system for the solution of our problem.

Provisions in the federal constitution, in the bills of rights of state constitutions and in the statutes of all the states, are conclusive that the public educational machinery cannot be employed in teaching sectarian or denominational religion. At the same time recognition is made in numerous state constitutions and statutes of the need for religious training. The management of the public school system is sometimes formally charged with responsibility for training in morals. Yet it is clear that a religious basis must be laid for adequate moral training. A way must be found by which no sectarian or denominational instruction shall be forced upon the unwilling, but by which religious education shall still find a place in our standard educational system.

Religious day schools, articulated with the public school system and sometimes being recognized with credits by the public school system, are now being fostered by the denominations here and there. The serious deficiency of this system is that no provision is made for the large proportion of pupils in many communities who cannot be classified in any denominational group. Must not their rights and needs be recognized? Must not the public educational system make provision for them? Here would seem to lie lines of feasible progress.

It would seem practicable to organize a course extending over four years which should begin by laying a basis in religious knowledge, and should advance through a definition of rights and duties of the individual, and should finally set forth the responsibilities of citizenship in a modern democratic society. This involves no contravention of American traditions of religious liberty. It would employ no public money in the propagation of sectarian and denominational tenets. The study of the origin of religion is as vital as any other science. The tracing of our present religious forms to their varied sources would be very illuminating to the pupil in the secondary school. A tracing of the history of Christianity, the dominant religious influence in our civilization, is a phase of general culture which no intelligent citizen can properly dispense with. Setting forth its salient facts would be entirely consistent with American traditions. A similar treatment of Judaism in certain localities would be quite as consistent. The course comes naturally to its climax in a study of the elements of ethics, simplified for the grade of pupil for whom it is intended, and in an interpretation of civics which will avoid the dry formalities which now distinguish most high school courses in this department. Anything done to charge civics and economics with impartial intelligence and a passion for high minded purpose and righteous endeavor will be all to the good.

Pari passu those denominational groups in the community who desire to furnish a different religious culture for their children might be encouraged. A standardized course such as is outlined should be employed only for those pupils who are left out of standardized denominational study. Since the denominations assume responsi-

bility for their adherents, they should be given every opportunity to make good. Their instructions should, however, be under such supervision of the school management as to insure teaching of a quality which will justify scholastic credit. Whether this general course of study can be so framed and conducted as eventually to satisfy all is a question which must be left to the future. But we cannot await the arbitrament of the future before we do something. Though the plan outlined may be but temporizing, yet is it or something like it forced upon us. Since the times demand it, they must also justify it. No sincere denominationalist desires longer to play the role of the dog in the manger, restraining the public from undertaking a task essential to civilization while refusing himself to render the needful service. The freedom to conduct the religious education of his own youth is the utmost he can justly ask. He ought to applaud any sincere attempt to meet the needs of those he entirely neglects.

Great advance is being made in the development of courses in religion in university grades. Even state supported schools under the elective system can properly work in this field. A basic need is a program of religious instruction for secondary schools which will, under varied conditions and in conformance with time-honored American traditions, bring the total enrollment of the schools under the influence of this culture.

## Let the Churches Outlaw War

**T**WICE IN RECENT MONTHS the churches have been challenged to do their part in helping mankind to get rid of war. The first occasion was when John Dewey, championing the outlawry of war, asserted that the necessary measures of education, reform and prevention, could not get the nations forward until they changed their direction, and by declaring war a crime headed away from it instead of toward it. We doubt if the full evangelical flavor of this utterance has been discerned by churchmen. It was in effect a summons to the church from the leader of America's educational philosophy to enable the educational method to come to fruition by fertilizing it with moral regeneration. The second challenge came from Harry Emerson Fosdick, in a widely circulated sermon and in his introduction to Kirby Page's book on "War—Its Nature, Causes and Consequences," when he urged the churches to make their present, primary objective a crusade to save mankind from this sum of all evils which now threatens its destruction, and thus to fulfil in this particular their own gospel and history. What signs are there that the churches have heard and understood these voices? In their long-needed absorption in educational development have they forgotten that conversion is an essential fact in the educational process when it deals with unsocial lives and institutions? Are they too engrossed in fighting among themselves over matters of interpretation of the past to lead mankind away from the present hell into which the war-system is plunging it?

It is becoming evident that these two utterances have

expressed much that is moving in the minds and hearts of individual churchmen which has not yet crystallized into collective statement and action. The results of the world conflict, along with the revelation of its real causes and objectives, are fast producing a change of attitude and temper on the part of the pulpit toward war. In his introduction to Page's book Fosdick says he never expects to bless another war. That book was sent to 50,000 preachers and of nearly 400 who expressed themselves in acknowledging its receipt over 300 took practically the same position as the writer of the introduction. Here and there a preacher of the younger generation is publicly proclaiming that he will not participate in another war nor support it. At the recent Student Volunteer Convention, in an unofficial meeting called by students over 200 signed a declaration that after November 11, 1924, they would have nothing to do with war, and the League of Youth for Peace is now in process of formation. As the matter now stands among preachers and students for the ministry there is a minority for war, another minority absolutely against it in any and all circumstances, and a large majority who have decided that the official promotion of war is incompatible with the Christian ministry, are almost ready to say "never again," but are being checked by the fallacy of "defensive war" so thoroughly exposed by Dr. Cadbury's recent article in these pages. It is quite clear that in the event of another war Leavenworth will have to be enlarged and the apostolic succession will be demonstrated at a point where not many have been willing to assert it.

This newer pacifism has fortified its inner conviction with facts. It is based not merely upon a general analysis of the moral nature of war but also upon its actual visible consequences. Many a preacher having opposed war in general and then supported a particular war is now using the evidence provided by that specific war to support an effective attack upon war in general. These men have no time to argue about the meaning of texts or the gain or loss accruing from ancient wars. They are about the more urgent business of trying to save humanity from the demonstrated consequences of modern warfare.

Their enterprise calls for the securing of reflective moral judgment upon ingrained habit and sanctified custom in the light of new experience. What has been adjudged right must now be declared wrong and abandoned. This is the only method of moral development. If it cannot now be done in the matter of war then civilization cannot be saved. If we cannot acquire the capacity to act collectively in the light of known consequences then progress is impossible, our science is as vain as our faith and our preaching.

Unquestionably this development constitutes the most powerful pacifist movement in Christianity since its early days. It calls not only for abstention but for prevention. It is inherently collectivist, not individualistic. It should therefore get men together for effective action. But will it? Are the churches so constituted and led that they can use this new force? Is their

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strategy adequate for the opportunity and the need? Or are they being unconsciously diverted by their intimate association with all the forces that are making for war into futile attempts to reform the war system without changing its nature?

The recent official utterances of church bodies show no new grip upon the situation. They do not register the heart-searching and the renewed sense of responsibility that is going on among the preachers. The net result of these gatherings is usually a declaration for a warless world and a world court, with a decision to put up boxes for votes on the Bok Peace Plan. But the militarists are also for a warless world, the world court is now more likely to be emasculated by its friends than destroyed by its foes, and the Bok enterprise is certainly able to walk alone. Have the churches nothing of their own to contribute to the elimination of war?

True the Federal Council of Churches through its Executive Committee has recently called war "the world's chief collective sin" and declared that it "should be outlawed by international law, endorsed by the legislatures of every civilized country." But this utterance, like all others, suggests no act that the churches in their corporate capacity, as one aspect of the body politic, should perform to make this judgment effective. Excellent suggestions of general policy are very differentially urged upon the government, and church members are urged to be jealous in the performance of their duties as citizens." To this end useful general suggestions are made as to study and education. Is the task of the churches then limited to helping their members find out what is their duty as citizens in regard to the abolition of war? Is there nothing for the churches as churches to do?

When it calls us "to work" after exhorting us "to pray" and "to study" these are the terms of this "pastoral": "Let us unite with fellow-thinkers and fellow-workers of all lands and nations. Let Christians by the million consciously and definitely join the ranks of those who seek first of all the kingdom of God and his righteousness in international life. Let us all move forward together. Separate individuals and unrelated companies cannot win a great victory." So, those responsible for the strategy of our associated church life after due deliberation solemnly inform us that they have discovered it to be the duty of Christians to follow Jesus. Behind just such phrases we lately marched into hell and if these are all the directions we have we are like again to move deeper into the pit and further away from our goal. Is it thus that preachers keep faith with the dead whom they urged to death? They who did something desperately definite in the hope of banishing war from the earth now ask us if there is nothing definite that we can do to the same end.

For the activities of its own commission on international justice and goodwill the Federal Council proposes an enlarged program, with the emphasis upon two messages. One is to urge pastors and Christian leaders in general terms to make their churches centers to spread international information and goodwill and antagonism to war. The other, to be conveyed by suitable mes-

sengers going two by two to the churches and Christians of many lands is to declare "our desire to co-operate with them and to have them co-operate with us in the crucial task facing the modern church, the reconciliation of the nations and races, and the achievement of world-justice and world-peace." So, after supporting the terribly exact method of war as a means to the unity of mankind we have now nothing more definite to offer the rest of the stricken and divided body of humanity than a "desire to co-operate." Could the publicans and sinners be blamed for saying that to them this looks more like what the politicians call a "junct" than the journeyings that landed the apostles from time to time in jail and brought most of them at last to the cross? Most certainly that message brought to the new church in Russia would meet, and would deserve, an interruption from the government: "We have told your nation that we will co-operate with you in disarmament to the limit. Where is our answer?"

Here is manifest futility. So many people wanting to end war and none willing to do the deed that would start the process! None willing to test their faith by works and so once more start the achievement of the impossible! Are we then all the victims of paralysis of the will? Do we possess the capacities that would save us and yet are stricken with a fatal impotence to take the first step to safety? In the last analysis it is evident that no group that has tackled the war problem from any approach has yet been willing to pay the collective price of the undertaking as conscientious objectors have paid it individually. They will not break with the way of life that leads to war. So the church vainly proposes to educate the world away from war by words, while keeping in the good graces of the state and the economic order whose policies continually make for war, and while itself fighting over inconsequential matters.

What is there the churches can do as churches? To the plain man the answer is clear. Let them as churches have done with war! If war is the collective sin they say it is, let them collectively quit participating in the sin! If war should be outlawed, as they say, let them be the first to outlaw it by withdrawing from it the spiritual sanction and putting it under the ban! Let the preachers repentantly resolve that they will never again put Christ in khaki or serve as recruiting officers or advisory enforcers of conscription laws! Let the church assemblies serve notice upon the state that henceforth as corporate bodies they will not support war or permit their buildings to be used for its promotion. Let the "secular arm" know that war-making must henceforth be done outside the house of the Lord, and because it is the division of the body of God must be done without the support of prayer, sermon or sacrament!

Words, more words, is this? But there are some words that are deeds, battle-words did not Carlyle call them? And there are deeds aplenty involved in these words, a definite act of separation from the state is involved in their first utterance and definite deeds flow inevitably and immediately out of them. Let some



denominational body take this stand; let the Federal Council of Churches do it and thereafter send their messengers to other lands asking for similar action. Would nothing happen in the other aspects of our corporate life? It would not lessen the need to make known the causes of war and the methods of its prevention, nor of education to change attitudes and tempers, nor the long task of political and economic reconstruction, but it would register a change of heart and direction that would powerfully affect the issues of life. It would be an act of faith and will that would have creative capacity. It might be the one stroke that would cut the vicious circle which now paralyzes the nations, that would crystallize the forces against war into disarmament and economic co-operation. If the churches outlawed war, could the state resist the challenge of that act?

## Ethics in Home Missions

REV. FRED EASTMAN has resigned as director of education and publicity for the Board of National Missions of the Presbyterian church, U. S. A. He makes this move after being earnestly besought by fourteen of his colleagues on the executive staff of the board not to do so, their appeal expressing the highest personal regard, and adding, "Your experience with the board, your familiarity with the particular problems we have to face, and your ability in presenting our work to the church have made us so dependent upon you that the thought of your going fills us with grave concern." The Board of National Missions was formed by merging several agencies of the Presbyterian church at the time of the recent far-reaching re-organization of the numerous boards and other denominational bodies of that church. The largest of the bodies thus merged was the historic Board of Home Missions, of which Mr. Eastman had been for several years the director of education and publicity.

Patiently, for years before the present merger of agencies was effected, Mr. Eastman pressed for the reform of methods which he showed to be "financially weak and ethically unsound." The prospect of re-organization under the new order encouraged him to hope that the conditions complained of would be corrected. Now that the re-organization has been effected, "and the new Board of National Missions is evidently to inherit these evils in whole or in part from the old Board of Home Missions," Mr. Eastman frankly and regretfully states, "I do not see how I can, with any enthusiasm, undertake work with the new board."

The issue raised in Mr. Eastman's mind is not simply that of a particular office in a particular board and of a particular individual in or out of that office; it is an issue of concern to all contributing churches and of all laymen and pastors among all the churches. For the methods of finance vary only in detail and in conformance to peculiar denominational traditions, as between the various denominational home missionary agencies.

Mr. Eastman protests against "a system of expenditures of home mission money on a basis altogether different from the basis of appeal." Any intelligent layman or pastor in any of the standard denominations can find ready to hand numerous illustrations to supplement those Mr. Eastman cites from his own observation and experience. It is notorious that a spicy story of need is made to draw in far more funds than are required or are used for the relief of that particular need. Adventure stories from Alaska have financed many a starveling sectarian organization in a middlewestern town where it had no business being at all. The "poor mountain whites" have furnished a home mission appeal immeasurably out of proportion to the area covered or the population recorded, and certainly far beyond the need actually met by home mission enterprises in the mountain country. The picturesque in home missions is constantly made to carry the drab and seedy features of the program.

But not only are proportions of appeal, as over against actual expenditure, scandalously awry in home mission literature and in spoken appeal, but the parts of the program often operate at cross-purposes, as Mr. Eastman vividly points out. The system "gives rise to the anomalous situation by which our country church specialists, for example, can preach as they have been doing for a dozen years, with the authority and sanction of this board, against the sin of multiplying small churches in villages and rural districts, while at the same time the way is left open for presbyteries and synods to spend home mission money in aiding just such churches." The reader may alter this phraseology to conform to the terminology of his own denomination, whatever it may be, and it will tell the same true story.

He is a poor home missionary campaigner who does not nowadays ring the changes upon the iniquity of sectarian duplications. A large proportion of the contributors to home missions in the churches have come to believe from the passionate oratory and the glowing rhetoric which the home mission appeal has expended on this subject of late, that their funds are being employed to correct this shameful evil. But as a matter of fact the bulk of home mission funds is still used to perpetuate this pernicious practice of foisting needless sectarian organizations upon spiritually languishing communities.

For years Mr. Eastman has seen all this. He has resisted from within the councils of his board. He has been so insistent that, as he himself says, he fears he has seemed to make a nuisance of himself, though the appeal of fourteen of his executive colleagues, beseeching him to remain, is good evidence of the graces of spirit he has manifested. Yet being a man of sensitive conscience, and having lived and struggled through a period of re-organization when there seemed reasonable hope that the evils he has so faithfully pointed out would be corrected, he has now been forced to the resignation which now takes effect to his deep regret not less than that of his colleagues. Addressing the ranking executive of his board in his letter of resigna-

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tion he says: "You will see, therefore, that as the one responsible for preparing literature, stereopticon lectures, and other propaganda for the cause of home missions, I have felt that so long as those evils persisted I was an unwilling party to a system which resulted in obtaining money under false pretenses."

The issue thus joined is sufficiently clean-cut to prompt zealous and searching inquiry on the part of laymen and conscientious pastors among all the denominations. Are funds being used for the purposes for which they are given? Is money being secured under false or questionable pretense? Are live and worthy enterprises being employed to protect and nourish lame ducks? Are our gifts going to swell the fund of hundreds of thousands of dollars, used annually through numerous home mission treasuries, to blight the spiritual life of countless American communities by the maintenance of thousands of worse than neediness, weak, ineffectual, sectarian organizations? Most of these would perish out of hand, if it were not for the dribbling subsidies from distant home mission treasuries, on which in some instances they have depended for ten, twenty, and even forty years to maintain their uncalled for existence. This is hardly the way to build up the kingdom of God.

General treasuries must be general, to be sure. In supporting a cause one supports the cause, the whole cause, and gains the satisfaction of doing so. His meager dollar is graciously magnified by its association with the dollar of numerous others. But there is grave peril of abuses under the system. Follow a home mission dollar once, and see where it goes. Persistent laymen in a few instances, which he reports, forced Mr. Eastman to do this for them. He failed to satisfy his correspondents. He had to confess his failure. One layman contributed ten dollars in response to the appeal of home mission literature. When traced, one dollar of his contribution was found to have reached the destination he designed. Nobody stole the other nine dollars, but they were hung up on the way or were diverted to enterprises which the giver cared little or nothing for, and had no desire to support. Out of this one dollar a large proportion was again diverted, so that "we are forced to the conclusion that only about four cents of the layman's ten dollars reached" the actual work for which he designed it.

It cannot be properly charged, and should not be assumed, that there is embezzlement involved in these devious transactions. We would resent that suggestion vehemently. But there is some kind of pressure or some degree of desire back of all the varied enterprises of the home mission program. And it is simply unthinkable that enough home mission givers can be found who will with their eyes wide open furnish the hundreds of thousands of dollars now employed in perpetuating sectarian divisions in our long-suffering communities. Should not the eyes of all be opened? Is it not time to expect all home mission enterprises to stand on their merits as meeting an actual community need, or failing this to fail also of the support of the churches?

## The Stained Hanky

### A Parable of Safed the Sage

THERE was a day when it Snowed. And as I walked abroad, I came upon a little girl of six and her little brother of four. And they were in Distress. For they stood at a Crossing of the Highways, and his mouth was Bleeding and she was comforting him, and ministering to him as a Big Sister ministereth to a Little Brother in trouble.

And I stopped, and inquired, saying:

What is the misfortune that hath befallen you?

And she said, We were on our way to the Park that we might slide down hill. And the sled struck the Curb, and the little lad fell forward, and struck his face against the Curb.

And I looked the little lad over, and I saw that he was not badly hurt, albeit his mouth was bleeding.

And I said, Where do you live?

And they told me that they lived Four Blocks away.

And I said, My home is near. Will ye come in and be warmed and comforted? Or shall I help you home?

And they were in doubt.

And I said, I think the bleeding is practically stopped, and so, I think, is the hurt. Is the love of the hillside still strong within you?

And the little girl said that if she thought her mother would wish them to go home she would desire to go, but if I thought her little brother was not badly harmed, she would like to go on to the Park.

And the little lad said, I am all right.

And I said, That is the way for a soldier to talk. Come, let's go.

And the little girl said, I know not what to do with this Hanky. For it is all Sappy where he cried, and all Bloody where he bled. And the tears and the blood have made it unpleasant. And I have no other. And I do not like this one any more.

And I said, I think thou wilt have no further need of it. Place it here by the root of this tree. It is too wet to blow away, and if the snow cover it, thou wilt find it under the snow.

And I set them both on their sled, and I started with them toward the Park. And they were happy again.

And in a little while I passed the Park, and they were sliding with other children, and shouting happily.

Now it came to pass a little later that I and Keturah we walked abroad, and we came to the tree that stood hard by the scene of their accident. And I said unto Keturah, Just here occurred one of life's Tragedies and Triumphs. And I told her of it.

And she said, I wonder if those children remembered to exhume the Stained Hanky.

And I poked with my Staff, and found it in the snow.

And I said, They had so good a time in the Park they forgot to pick up the Stained Hanky.

And Keturah said, They were brave little folk, and I wish that all grown folk would bear their mishaps as bravely. And I said so, too.

# Repent!

By Charles Brown

*"Howbeit, I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee."*

**M**OST serious and surprising words are these, spoken in one of the most beautiful spots in Palestine. And I suppose—for I put these words near the end of our Lord's Galilean ministry—they must have startled and shocked the people who heard them. They were spoken of Capernaum. Capernaum was a town of average morality; it was the center of our Lord's Galilean ministry; it came to be known as "his own city." Its narrow streets had been crowded when he spoke. In Capernaum people trod on one another in their eagerness to hear the words from his lips. He was their prophet. They had to put out in a boat on the sea while a thronged multitude stood on the beach listening to him. They wanted to make him king in Capernaum. It was at Capernaum that

At even, ere the sun was set,  
The sick, O Lord, around thee lay.  
Oh, with what divers pains they met,  
Oh, with what joy they went away.

To put Capernaum in the same category with Sodom, with its unspeakable, revolting depravity—a city on which the Lord rained fire from heaven—and to the advantage of Sodom, was enough to undo the favorable impression that our Lord had made on the town, and to kindle the fire of resentment in the hearts of its people if they heard it. And surely they did resent it. It seemed unfair, and yet he spoke the words; there is no doubt that they are the words of Jesus, and they are introduced with this majestic formula: "I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

## ELECTRIC WORDS

These are not words a speaker would choose, but the words choose the speaker. They represent an aspect of our Lord's teaching that we would rather not look at. They are not words that we fondly linger over. You do not take this passage and frame it and hang it in your schoolroom, or bedroom, or study. You take the words that come later, in the twenty-eighth verse, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thank God, those words are true. He said them. The ages have proved them to be true, and their glory can never be dimmed. But they are not the only words of Jesus, and I think the evangelist is divinely guided when he puts those words in the same chapter, side by side with our text. It is worse than foolishness for us to be eclectic with the words of Jesus, choosing here and there; and that is our tendency, to take the thing that comforts us and to refuse his commands. He attaches the most vital importance to his own words. He alone can say, "The words that I speak unto you, they are spirit and they are life."

We are told that people today want comforting sermons.

Preached at Murren, Switzerland, Sunday, September 9, at the Conference on the Church and Social Questions.

God forbid that anyone who speaks in the name of Jesus should ignore the fact that people are broken-hearted and suffering from strain. But there are times when comfort is not the thing. There are times when people who want comfort need to be aroused. They need to be led in the way of receiving legitimate comfort. There are times when it is quite wrong for you to caress your child; to do it then would be to put a premium on disobedience and selfishness and wrongdoing.

## JESUS HAS LAST WORD

I know all about these comforting words—not all about them, indeed! But I do know that I would flash them out as with an electric light through all the dreary streets of the poor in London. I would bring them also to the rich people who are blasé and suffering from ennui. I would call out to every man "Come unto me." But suppose a man refuses to come to Jesus in any effective way—and there is no effective way to come to Christ except by the way of obedience. Am I to go on comforting him? Am I to assure him that God is good-natured, that all is well? I should be a false prophet, I should not be a true friend of the man, I should be dealing unfairly with the words of Jesus Christ. When Jesus speaks again, let every voice be silenced. The last word is always with him, and for our health and salvation let me remind you that far more of our Lord's words than we realize are words of warning, of severity, of condemnation. You might take the four gospels and pursue this theme, the place of fear in the teachings of Jesus Christ. You have not dealt fairly with the Jesus of the New Testament. The "gentle Jesus, meek and mild," of Wesley's hymn is only part of Jesus. There is the Jesus whose eyes are a blaze of indignation at the hypocrite and the formalist, and at the man who causes his brother to stumble. Take the whole of the words of Jesus and do not neglect any of them. And if people will not come to Jesus, but wilfully reject him, we have no right to bring to them messages of comfort.

## JESUS POPULAR AT CAPERNAUM

What do these words of our Lord indicate? Not, as some unworthy critic has suggested, that he is suffering from pique because the people of Capernaum have not been what he expected them to be. It was there that he enjoyed the greatest popular favor that he had anywhere. They are words of disappointment, keen and bitter disappointment and grief. He had poured out his soul on Capernaum. We have read what he did and said to the messenger of St. John, "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the poor have the gospel preached unto them"; and it had made no difference. The trouble was that there was a great spiritual purpose and passion underlying all Jesus' beneficence, and that was disappointing. They were willing to take all the material benefits he could bring, but his spiritual message they refused. It was at Capernaum that he preached the great sermon in the sixth chapter of

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the fourth gospel on the bread of life—and upon this many of his disciples went back and walked no more with him.

The church has been foremost in healing the sick and in feeding the hungry. All the great philanthropies of the world have sprung out of Christian faith—our hospitals and orphanages. But that is not the deepest service our Lord came to bring. After all, hunger and sickness are symptoms of a disease that lies deeper, the disease of Capernaum. It was that which Jesus was after. Hunger is a symptom, it was never God's intention. Let me say this quite deliberately, that if all people everywhere were all they ought to be, if all men would come to Jesus and take his yoke and learn of him, there would be no hunger in the world. There is quite enough for everybody, fish in the sea, birds in the air, and creatures on the hillside, and the productivity of the soil. It is a question of production and distribution. There are millions of acres waiting to be cultivated. Where does hunger come from? The greed and rapacity and selfishness of man; idleness, drunkenness, selfishness. There are plenty of minerals in the world, we have just begun to discover the treasures of this old earth; and people have been quarreling until oil and coal have become international questions about which nations go to war or threaten to go to war! Hunger is a symptom that there is something wrong with man. As for suffering, I know all about the mysterious margin, but I venture to say that two-thirds of the suffering of humanity might be eliminated if men came to Jesus and took his yoke upon them and learned of him and followed him.

#### GOSPEL NOT SOOTHING THING

Jesus began to upbraid the city in which most of his mighty works were done because they repented not. There was the point. It is quite obvious that the gospel of the life and death and resurrection of our Lord is not a soothing thing, but a great moral challenge and a great spiritual appeal. And the people in Capernaum had refused to repent.

What is it to repent? That is a great word. Whether we take it in Greek or Latin, mind is in it. "Thou shalt love the Lord thy God with all thy mind." To repent is really to re-think, and the people at Capernaum had refused to think. It is the great need of the day, to re-think God, and man, and sin, and the purpose of human life. We talk about the love of God. Why should God love you? What right have you to love him? What is his love? Is it mere soft sentiment? Is it not a spiritual and righteous passion to make men like himself? Why did God become man? Why did Jesus Christ die? Do you think anybody has ever understood why Jesus Christ died? Not merely to reveal the love of God, his benevolence, to show the good nature of God. He died to redeem us from iniquity; he died, the just for the unjust, that he might bring us to God.

Why should God care? We assume things; we do not look into them. Why should God care about me, with sixteen hundred millions of people to think about in this world, and nobody knows how many millions of worlds to govern? Why should he care whether I tell a lie or speak the truth? Why should he care whether or not I

break my heart? It is quite obvious that a great part of the ministry and word of our Lord was to startle men into thinking. Some friends of mine are very much disturbed about modern thought. I am not in the least. I am disturbed about the modern want of thought. If only a man is thinking, I do not care how wrongly he is thinking. Let him go on thinking. It is the men who do not think who trouble me. They put their thinking out to be done for them; they let the Daily Mail do it. It is not thinking; it is an appeal to prejudice and ignorance. It means re-thinking. Capernaum had not repented and had not thought; it had persisted in its own ways.

#### ENLIGHTENED THINKING NEEDED

Oh, my brethren, you and I need very clear thinking, enlightened thinking. It is the business of the pulpit to make men think, not merely to stir their emotions. What is the intellectual content of the gospel? What is the gospel of the divine fatherhood? Not an assurance of God's protection and care, but an assertion of God's authority. If you want to know what fatherhood means, look at our Lord. He never for a moment questioned or deviated by a hair's breadth from the will of his father. It was the light of all his seeing.

What are you going to do with this challenge and this appeal? Nothing? That is what Capernaum did. The sin of doing nothing is pilloried in the Old Testament and in the New. Dives did nothing and he went to hell. He did nothing for Lazarus. He thought that was a divine appointment. The people who went away into shame and darkness had done nothing.

Here is a text for you to preach from: "What shall be the end of them that obey not the gospel?" Do you see its implications? The gospel is something not to agree with, not to pay compliments to, but to obey.

The other thing is this, there is the judgment of God. How many of you have preached about the judgment? People used to preach about it. You have to eliminate about half the parables of our Lord from the New Testament if you are going to do away with the judgment. The work of the holy spirit was to convict men in respect of judgment. The apostles reasoned of righteousness and self-control and judgment. That great hymn of praise is based on holy scripture, "We believe that thou shalt come to be our judge; we therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood." We must all be made manifest before the judgment seat of Christ. It loomed up through the mists to his holy apostles and they prayed for grace to meet it.

#### THE JUDGMENT OF GOD

The most rational thing in the universe is the judgment of God. It is proceeding always. There is not a father anywhere, with any moral passion for his children, who is not always judging them, assessing them. And the judgments of God—of course one speaks with the utmost humility and reverence—the judgments of God will always be in accordance with divine charity, but always in accordance with truth. God cannot do wrong to save anybody. God cannot alter facts. Even in his mercy he can never alter facts. The Lord can never say the same thing



about the man who wrapped the pound in a napkin as about the man who traded with it and made ten more. He can never say about Judas, who made money out of him, the same thing he said of Mary of Bethany, who brought him treasure and would have given the last drop of her blood for him. The judgment of God is always according to truth. We must all appear as we are, all disguises stripped off, before the judgment seat of Christ.

#### JUDGMENT OF OPPORTUNITY

And judgment, according to this verse about which I am speaking, was simply judgment according to opportunity. It is not that Sodom was not worse than Capernaum at that rate of judgment; of course, Sodom was infinitely worse. But our Lord said, if Sodom had had the chances of Capernaum Sodom would not have been destroyed. Some people ought to be infinitely better than other people. They have had better ancestry and better training. The same thing done by two men may not be the same at all.

Our Lord does not often lift the veil that hides the future and the unseen from us, and it is useless for us to try to lift it; but he lifts a corner of it here and there, and he shows us that there are degrees of retribution as there are degrees in reward, more tolerance for some than for others; a few stripes for one man, many stripes for another, according to opportunity and privilege. What really was the sin of Capernaum was saying no to Jesus; saying it politely, but saying no.

Are you, in your own neighborhood, breaking your head that men will take your material benefits and turn away from your spiritual endeavors? Jesus Christ is with you and your burden was his burden, and your perplexity was his. It is so easy to bow to his name, to bring compliments to him in the creeds, and to hold back your life from his obedience, which is the only thing.

I am always thankful, because I believe that this evangelist was divinely guided, that these were not the last words to Capernaum. And they are not the last words to us. We are to come to him. These are the last words to us all. You are toiling along your own self-chosen way to find rest, but in the end you will be driven back to this. That is my hope. Evil will work itself out, and men and nations will be driven back upon this, that there is no way of managing life and finding peace but the way of Jesus. Why do you look upon death as a calamity? Why do you shudder at it? The loss of material goods is not the greatest calamity. You become immersed in ecclesiastical affairs, and lose sight of Jesus. You are burdened with theological problems or social difficulties. Hear his voice over all these things, "Come unto me and I will give you rest; take my yoke upon you and learn of me." My way is the way of the cross; my way is the way of self-renunciation. Therein find peace. And in coming to Jesus and following him the very texture of a man's life becomes changed. That is the gospel: If any man be in Christ he is a new creation; the old things are passed away; behold, they all become new.

## Ramsay MacDonald

By Alva W. Taylor

THE NAME of Ramsay MacDonald is perhaps more often on the tongue of mankind today than that of any other living man. He will be the first labor premier of Great Britain, and he is called to his great task before the time is due. Labor did not wish to have thrust upon it the responsibilities of government until another decade had passed. But it won second place in a three party race, and must now either accept government or bear the charge of lack of confidence in itself; and lack of courage is not one of its shortcomings. This is a rising power of a third estate in England, and it is as epochal as was the coming of the commoners.

Labor accepts its responsibility without a majority in the house of commons, with only one member and a couple of sympathizers in the house of lords, with the daily press of the land excepting only its own paper, the Herald, against it, with a program that drives an old fashioned tory into hysterics and with conditions confronting it that demand the most astute and courageous statesmanship. The new ministers will have the courage, the ideas and the idealism to deal with the situation. Will they have the astuteness to sail the ship of state through the troubled waters of Europe and past the rocks that lie in their own channels?

In intellectual ability the new cabinet will be the equal of

any since Gladstone's day. Look at the brilliant array of "intellectuals" who sit in the labor party as brain workers. There is Sidney Webb, John Hobson, Pethick-Lawrence, Philip Snowden, Arthur Greenwood, H. N. Brailsford, John Maynard Keynes, E. J. Morel, Arthur Ponsonby, who with MacDonald and a dozen others, are the best brains of the kingdom. From labor leaders come Clynes, food-controller during the war, Henderson, master of the campaign and a war-time minister, Thomas and Hodges, leaders of unions with more than a million members each and Margaret Bondfield, president of one of the largest and most powerful federations of labor in the world. Lord Robert Cecil said there was nothing to fear from a labor government, that it would do the country good and that it would be able to produce as able a cabinet as any available.

#### THE MAN

This will be a government of principles rather than of popular heroes but we incline to make some personality the symbol of such epoch making events. Ramsay MacDonald is the man of the hour without in the least wishing it, and no man could more adequately embody the principles labor brings to government. Born a poor Scottish lad, he was first a stable-boy, then a clerk, then a writer, then a parlia-

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mentarian. His education was secured at his mother's knee, in night school, with books in his poor lodgings and with the hard experience of fighting his way up through a social order that handicapped him at every turn. Lloyd George's story was not so much different but he turned lawyer and politician, while MacDonald remained thinker and humanitarian.

#### A STRIKING PERSONALITY

In appearance MacDonald is striking. He is tall, with a head of thick black hair tinged with grey, a moustache of like kind, keen black eyes and tawny complexion, strong features but benign and kindly, modest but self-possessed. He speaks quietly and incisively, with keen analysis, giving the impression of a full mastery of his subject and with a heart burning beneath his words. He met us at Toynbee Hall with a grace that no artifices of courtesy can simulate; in a simple, democratic spirit as men meet men. There was not a trace of conceit, of self-consciousness, of artifice, of conscious humility or superiority in him. Not one of us would have hesitated to engage him in conversation personally when opportunity offered, nor would one of us have thought of attempting familiarity or wasting a minute on commonplaces. His seriousness and his simplicity made us feel that he was a saint, but that he would have been hurt to be called one.

He is one of the best parliamentarians in the commons. As speaker he is eloquent and informing but without oratorical tricks. His worst enemy would never think of doubting his conscience. He opposed Sir Edward Grey's diplomacy in the early summer of 1914, denounced it after the war broke out and took the pacifist position during the war. John Morley did the same and resigned from parliament. Ramsay MacDonald stayed in parliament, stuck to his principles and was defeated in the khaki election at the close of the war. Scotch soldiers with the mud of the trenches on their garments defended him from rowdies who would have stoned his meetings. Now a non-resistant pacifist becomes prime minister. It is a great tribute to English principle and fair-play as well as to him, and the world is safer today under such a lover of peace than it is under a Poincaré.

#### MACDONALD'S CREED

The first labor premier is a socialist, but not a Marxian. He abhors class war, combats the theories of economic determinism and denies the materialistic conception of history. He says: "Revolution as a social method is wrong. What cannot be done through the ballot box in a democracy cannot be done at a barricade." He believes that the republican form of government is the most appropriate expression of political democracy, but says he is content with the British monarchy so long as no foolish king does a foolish thing. He teaches that the better day for the masses will come through popular education, ideals, true religious passion and step by step methods of social reform. He expects the reform to come through parliamentary political action, through the increase of municipalization and through the growth of co-operative methods in industry. "Socialism," he says, "is a tendency, not a revealed dogma, therefore it is modified in its form of expression from generation to generation;" and again, "Socialism is a consequence

of democracy." He is a profoundly religious man, and puts his trust in moral and spiritual forces; these are the dynamics. Science is the technician and economic factors are materials for the structure.

The first labor premier is on the left wing of the British labor party. He says, "The British Labor party is not socialist," and no one knows so well as himself that it has been only a few years since his left wing was the Independent Labor party. Indeed it keeps its unity as such yet and its co-operation with the right, or trade unionist wing, is by agreement. Among his colleagues in the government there will be many who are not socialist. In fact the new labor government is not socialist. That word has been a convenient one for the Churchills and Birkenheads to use, but it seems not to have frightened the public much. Lloyd George has been heard to use it as a campaign bogey also, but Mr. Asquith joins Robert Cecil in welcoming the new regime. Both, with all their fair-minded kind, will co-operate just as far as conviction will allow. If labor sticks to a social reform program and is governed by prudence it will be able to do much.

MacDonald divides his task into two parts. The first is that of social reforms immediately needed. The second is the promotion of fundamental reconstruction. In the first he puts a constructive remedy for unemployment, better schooling, more wholesome working conditions, adequate housing, and better compensation for injuries, ill health and death to those who toil. He will seek trade with Russia, a chance for Germany to recover, the reduction of armaments and the construction of public works as means to those ends. On the second, he may ask that Lloyd George's explicit promises regarding the nationalization of coal be executed. Left wing Liberals will no doubt support him in this.

#### THE OUTLOOK

Some prophesy a short tenure for the new labor government, but several considerations suggest that it may live at least a couple of years. Among these are a reluctance to hold another election soon, the desire of many fair-minded Liberals and even some Conservatives to play fair and see what labor can do, the hopelessness of any three party government, this or the next, if partisanship rules, the hope of some rabid partisans that labor, with its present rope, will hang itself in a noose of its own making and, not least, a very large and sincere sense of fairmindedness among those who voted otherwise to give such men as MacDonald a chance at the European situation as well as at the internal industrial troubles of Britain. If the new government adopts MacDonald's hitherto expressed formulas for action in terms of social reform now, and waits cautiously upon education and experience for promoting the greater and more fundamental reforms, it will no doubt get a large measure of Liberal support and not a little support from such Conservatives as Lady Astor. The Lords will perhaps hesitate to obstruct the government seriously, lest another election might leave them nothing but a chapter in history.

On the other hand both conscience and political tactics may pronounce the sentence of a short tenure upon MacDonald's government. Labor did not desire to undertake

government for another decade. It wishes the old regime to settle for the war. It desired ten years more to mature its leadership, improve the fiber of its rank and file and win support from the general public. It preferred to be the opposition during this time of testing and experimenting and thus to hammer out a policy on the anvil of experience.

It hoped, indeed, to become the real liberal party, supported by a solid majority of the people, dividing the old liberalism whose left wing would espouse labor's cause, the right going to its own in toryism. Thus it may come

about that when the budget is presented in late April or early May the more advanced wing will demand the inclusion of the capital levy as a means of paying for the war. In such case, collateral support will vanish and the government fall. It is largely a matter of temper. One side will say, Go slow and govern so well that you will gather public confidence. The other will say, Stick to the letter of your platform and let power wait upon the creation of public opinion. Whichever way it goes the British political arena will be for the next year one of the most interesting in the world.

## Muslin for Ascension Robes

By Obadiah Holmes

**A** BAPTIST FARMER, William Miller, citizen of New York state, discovered in 1832 that the second coming of Christ was at hand. He went forth to preach, predicting the end of the world on April 23, 1843. His discoveries were based on Biblical prophecies and intricate mathematical calculations. These strange conclusions were prying into an enchanted land where learning is taboo. What is infinitely more curious and characteristic of the age of the fabulous forties, according to the *Saturday Evening Post*, is that so many good people should share his convictions, much less, one suspects, as a result of religious fervor than of congenital credulity. Father Miller and his followers, like crusaders, stormed towns and cities of the middle and eastern states. Meetings, like recent prophetic conferences, were held everywhere and multitudes were gathered in huge tents. People left their farms, closed their shops and disposed of their property. In the intense excitement husbands murdered their wives for refusing conversion, mothers poisoned their children, men and women committed suicide or went insane.

### ERROR DISCOVERED

The long looked for day came and went and nothing happened out of the ordinary course of affairs. The crowds that had abandoned homes for the open fields attired in ascension robes waited in vain. They were disappointed but not discouraged. An error had been discovered in the calculations. This is not a new thing. A new date was found in October, 1844, and the excitement increased. A tabernacle was opened in Boston, another in Philadelphia. In New York multitudes assembled blocking the streets. Wives sued their husbands for nonsupport. Tradesmen advertised "Muslin for Ascension Robes." Notices were posted in shop windows:

This shop is closed in honor of the King of Kings, who will appear about the twentieth of October. Get ready, friends, to crown him Lord of all.

Again the day passed as days do excepting the loss of children, hunger and exposure. The King did not appear and Father Miller's disciples deserted him in a

"bull moose bolt." The demand for muslin for ascension robes broke as the bears unloaded. There are rumors of a bull market among Baptists backed by strong pools, in the Institute centers, of professional traders of the bull moose group.

How could Father Miller convince so many people, and do it so completely? How did it come to pass that so strange and widespread a popular delusion was possible? Miller's hearers were sincere Bible readers of the ordinary literalistic kind. They were trained to "take the Bible as it reads," to regard it all in its obvious meaning as the equal, infallible, inerrant utterance of God, and to consider it all applicable to themselves. This was what the preachers were doing, using the Bible, year after year, in this sincere but superficial way. Miller came along, a godly man and a powerful preacher, aflame with new discoveries. He applied the very same method to the predictive and apocalyptic parts of the Bible, "taking them as they read," reading them in the light of history misunderstood and mathematics misapplied, bringing out startling and revolutionary results that he believed with faith invincible; and no one could answer him or show him to be in error, because people believed in the same method he employed and knew no other.

### MANY INTERPRETERS

Dr. Reuben Torrey appeals to the same mind with "Kaiser Jesus" and "the darker the night gets, the lighter my heart gets." So does Dr. Arcturus Zodiac Conrad at Brimstone Corner. So does Rev. Jasper Massee at the end of Boston Common. Dr. Amzi Clarence Dixon appealed to the same mind in London in 1917 that "the times of the Gentiles were at hand." Dean J. M. Gray appeals to the same mind in his exposition of prophecy affirming that "Gog" is the first syllable of "Caucasus" and "Rosh" the first syllable of "Russia" etc. The damage done by this piffle is beyond estimate. Dementalized textarianism is propagated by the Scofield Reference Bible. The sunshiny sanity of Greatheart, D. L. Moody, appears like a day

in June when his son, Paul D. Moody, president of Middlebury college, says:

"Were he, my father, alive today, an old man of eighty-six, he would be, I am convinced, more in sympathy with men, who like Fosdick, are preaching what he loved to spread, the love of God and the power of Christ."

The great calamity of 1843 was due to misuse of the Bible. The disaster of misuse of the Bible under Bible Institute influence is incomparable. Profoundly ignorant persons are exhorted to regard their own understanding of the Bible as unquestionably the interpretation of the Holy Spirit, usually with the result of a most comfortable superiority to all other Christians especially those in colleges and divinity schools. This is especially so in the field of unfulfilled prophecy. They hold in their hands as they are taught an infallible book, equally full of revelation in all its parts and all addressed to them.

#### SENSATIONS ON BROADWAY

Broadway revels in sensations. The great white way welcomes "The Covered Wagon" and Premillennialism. A sturdy defender of the faith once for all delivered announces with no uncertainty the impending return of Christ. He will return twice. When first he returns, the righteous, with lustrous bodies shining like light, will be caught up to meet him in the air and next morning the papers will report innumerable strange disappearances, for instance, how a traveller on reaching home, found his devoted wife had vanished unaccountably, or how mother and daughter were sitting together in a room talking, when suddenly the mother was snatched away. The following Sunday, congregations will be cut in half, all the best people missing. Then wickedness will rage for seven years, after which Christ will return again. The stock exchange is pictured in time of panic, the Johnstown flood is described, a sinking liner portrayed and all such scenes of consternation were nothing to be compared to what is coming. Rollin Lynde Hartt heard this eloquent monologue in the great white way. Recently New Yorkers saw something real. The great white dirigible Shenandoah broke loose from her mooring at Lakehurst in a terrific gale. Wives and children saw their daddies in white duck suddenly snatched away. Broadway had a real thrill.

A fine bit of strategy was accomplished when two red herrings, evolution and heresy on missions fields, were drawn across the trail of horrendous millennialism. We are on the old trail once more. Millennialists among Baptists have divided into three battling camps. The Baptist Bible Union has drawn its sword and noisily rattles it on the conference table. Dr. Norris of Fort Worth, Texas, announces in his paper in flaming red head lines, "WAR IS DECLARED, SECOND COMING OF CHRIST IS ISSUE." Of the impending secession Dr. Norris says: "It's going to be a Bull Moose Bolt."

#### EVOLUTION AND HERESY

The Baptist Bible Union has drawn up a crass, materialistic creed, a revision made, without scholars, and without conference, by some men not members of the

body to which it will be presented. An attempt will be made to build a Baptist aquarium in Milwaukee-by-the-Lake in May, 1924. When instructors, in church colleges and divinity halls, and ministers know that all their opinions have been formulated for them, as is the case in Bible Institutes, before they begin to teach, they are in pitiful positions. They can survey the field of unfettered thought, but they are shut from it, like goldfish circling in a glass globe, looking through the walls they cannot pass. The method proposed makes possible an easy transmission of truth, so called, by the deadening of truth, as a butcher freezes meat to carry it across the sea. It discredits and discourages inquiry and makes scientific scholarship a stigma of disgrace. It puts men in the base and demoralizing position in which they apologize for seeking truth. It is responsible for a large part of the defiant liberalism which not merely disbelieves the impossible dogmas, Bryan's guesses, of premillennialism but disbelieves them with a sense of attempted wrong and of triumphant escape.

#### WHAT MILLENNIALISM IS

The committee that sponsors this unchristian creed is Rev. W. B. Riley of the Northwestern Bible Institutes, Rev. T. T. Shields of the Toronto Bible Institute and Rev. Amzi Clarence Dixon, close communionist, sometime pastor of Moody Institute church, lately of the faculty of the Los Angeles Bible Institute, a member of the Southern Baptist Convention. Mr. Shields is a member of the Canadian Convention.

Article 17 is an expression of crass literalism. It is grossly materialistic and ought to have been named the "Kaiser Jesus" section, in Dr. Reuben Torrey's words. It makes void the word of God.

We believe in the bodily resurrection of Christ, that he ascended to the right hand of the majesty on high, that as our high priest he is the mediator between God and man. We believe in the literal, personal, bodily and approaching return of our Lord, that he will raise the righteous dead, transform the living in Christ, and with them succeed to the throne of David, subdue and rule the world in righteousness and in peace for 1000 years, at the end of which time he will raise and judge the unrighteous, and completing his world supremacy, turn over the kingdom to God, the Father, that God may be all and in all.

According to Rev. Cortland Myers of the Los Angeles Bible Institute, Dr. Isaac Masee Haldeman is one of the most spiritual interpreters of the Bible in the United States. Dr. Haldeman offers in his book, the Coming of Christ, an interpretation of Article 17, brutal and blood curdling:

His garments are dipped in blood, the blood of others. He descends that he may shed the blood of men. . . . He will write it in the blood of his foes. He comes like the treader of the wine press and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. He shall trample and tread them beneath his accusing feet till the upsurping blood shall make him crimson.

According to the leaders of the Baptist Bible Union this pagan document will be offered at Milwaukee in May, 1924, and a "shown-down" demanded. Dr. Norris



says of the present denominations, "We are going to rip them up."

If the premillennialists win, muslin for ascension robes will be in great demand.

## The Man Who Refused to Be Classified

By Lynn Harold Hough

TO BE FRANK, there were times when Horace Hamilton rather tantalized me. And often he was a very unsettling person. Most of my friends have long since been assigned to particular pigeon-holes. And most of them seem entirely comfortable in the place to which they have been assigned. But it is not so with Hamilton. He is like a document which you carefully place in one spot only to find that by some magic process it has wriggled out and is now found in an entirely different place. When Judge Markham comes into my house with his air of fairly regal dignity I know at once that I am to listen to the speech of a brilliant Tory. It is full of the play of a subtle and adventurous mind. And the phrases have their own touch of bright distinction. But in the end it all comes to the grand style of that urbane and assured conservatism which we used to know.

When Clinton Neville leaves his study long enough to come and see me, I know quite well the sort of ideas he will offer to me as friendly gifts. He is a very disarming person. He speaks with a tone of self-deprecating humility. He is touchingly eager to have his judgment confirmed by the verdict of his friends. He is so gentle that there are moments when you wonder if such an evanescent creature will not quite vanish from your sight. But all the while you know that in soft and mellow tones he will utter the most amazing thoughts. Nothing is safe from his devastating hand. His only objections to the word reconstruction are these. First, he objects to any permanent structure because it hampers the free movement of personality. Then the very word has to use old letters. And that indicates a certain intellectual slavery to the past. He is the fine essence of the spirit of destruction. From this you will see that I am not just easily imposed upon by the manner in which a man displays the wares of his mind. But Horace Hamilton bewilders me. One moment he makes an observation which makes me think of Burke. The next he makes a remark which suggests the mind of John Dewey. Does he have a view of life which gives him a larger synthesis than I have apprehended? Or does he express unrelated and contradictory moods with a gay abandon to the feeling of the moment? In any event he stimulates me more than all the people whose opinions I can forecast. And on the whole I am rather glad that Horace Hamilton refuses to be classified.

The other day Horace Hamilton was talking about the Middle West. "Vachel Lindsay has seen the Middle West," he began. "When Edgar Lee Masters wrote 'The Spoon River Anthology' some people thought he had revealed the heart of that mid-continental country. As a matter of fact he only revealed its diseased liver. But Lindsay comes

nearer to it. He comes nearer because he looks at it with a touch of humility. You can never understand anything or anybody while you are busy feeling intellectually or aesthetically superior. Then he has heard the song which the Middle West sings to itself when nobody is supposed to listen. Most things and most people have their song. And you never understand them until you hear it. No end of people refuse to believe that the Middle West has any song. They think this is a reflection upon the country they describe with caustic irony. Really it is a reflection upon dull and impatient ears which have failed to catch the music."

We were walking a country road together while Horace Hamilton was speaking. He paused after his preliminary onslaught. For a little while I was silent too, and the only sounds were those made by our feet as we moved along the road.

"But you're not going to pretend that the Middle West is an unappreciated Athens?" I enquired at length.

"If I hadn't just used the figure of the song I would say that it is an inarticulate Athens," replied my friend.

"But what about its ugliness, and its commonplaceness, and its heavy beastly heart?" I asked.

"There is confusion and you call that ugliness. There is a slowness of expression and you call that commonplaceness. There is the fierce thrust of bodily desire and you call that heavy beastliness. Oh! To be sure, all these things are there, but they are not the defining things. And the sound of the infinite sea can be heard in any one of the lives it shelters if you know how to listen."

Hamilton looked at me with a twinkle in his eye.

"Did you ever hear," he asked, "of the prospector who came back with seventeen note books filled with accurate descriptions of places where you could not find gold? There is plenty of that which is not gold in the Middle West. And I do not need the help of a decadent mind playing with bits of shrewd and observant cynicism to teach me about it. But the point is that there are such quantities of gold as cause the eye to glitter and the heart to burn. The real prospector is the man who knows the way to that."

"Doesn't that sound Mid-Victorian?" I asked.

Hamilton turned upon me wrathfully.

"Before long you will have reached the stage where you are afraid to express honest appreciation of anything for fear of the ignominy of being called an exponent of the cloyingly sweet sentimentality of the Victorian period. And you will think that you are only being honest when you are as a matter of fact expressing some bit of disillusioned misanthropy."

"Not quite so hard," I objected. "You are using dreadfully hard words to enforce a curiously ethereal philosophy."

Hamilton looked me straight in the eye.

"Ethereal, is it?" he enquired. "Yes, as ethereal as the love of a million mothers. As ethereal as the fresh and upreaching aspiration of three million sons. As ethereal as that sense of the human mystery which haunts the rare and sunlit hours of the heaviest life. All I am saying is that if you speak to the beast in a man, why it is there. But that is not all that is there. If you speak to the hero sleep-

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ing in his heart, there is a deep drawn breath. There is a heave and a struggle and lo! the hero looks out upon you."

I went to the side of the road to pluck a beautiful spring flower. A tiny snake glided away at my approach.

"Why didn't you pick the snake?" asked Horace.

I smiled a little as I replied:

"Perhaps because I too am tired of realism."

Once again there was a hostile flash in Hamilton's eye.

"Tired of realism," he repeated. "Is the snake more real than the flower?"

## British Table Talk

London, January 6.

THE ARCHBISHOP'S letter upon reunion to which I referred recently has not been left on the table unanswered. From every side spokesmen have claimed to consider it in the light of fixed principles. It is possible in this

### The Archbishop, Rome, and Reunion.

as in all such discussions to find writers prepared to join in the debate without taking the trouble to read the letter itself.

But in the main the problem of reunion is handled with care and thoroughness,

and no harm can come from such frank debates. In the Challenge of last week there was a peculiarly interesting collection of views from many representative minds. It is valuable, for example, to know what is in the mind of Mr. Hilaire Belloc and Monsignor Batiffol, both of them Romans, and both men of wide influence. Side by side with their judgments were other contributions from such men as Dr. Hutton, Canon Lacey, Dr. R. J. Campbell, and others.

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### Mr. Belloc on the Church of Rome and the Anglican Church

"Communion between the English church and the Church of Rome would seem to concern the hierarchy rather than a layman in the latter; but, for what it is worth, my judgment is that the problem is essentially insoluble because its terms are ambiguous. Any formula put forward in the discussion uses the word 'church' in two senses, and of two things of different genus: as though one should use the word 'house' in 'house of lords' identically with the same word in 'power house.' The Church of England, as we all know it, is a national institution the unity (and therefore the essential principle) of which depends, not upon strict doctrinal definition nor upon submission to particular authoritative exponents of such doctrine, but upon the unity of the English people; so that even those in communion with it elsewhere must derive from an original English body. But the Church of Rome is a moral institution, having no essential connection with any temporal organization whatsoever, political or racial, and having for its essential principle of unity a strict body of doctrine and submission to authoritative exponents of the same. I see no parallelism and no approximation in kind."

This opens up many lines of thought. It is the deliberate and matter-of-fact statement of a man with remarkable ability—a poet, a historian, an essayist—and it shows how far removed the mind of the layman in Rome is from that of the Anglican layman.

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### Mr. Basil Matthews Goes to Geneva

The gallant venture, "Outward Bound," has ended. For three years it has been published with scanty capital, and it must be admitted with an inadequate backing from the Christian public. Mr. Basil Matthews has been editing this monthly magazine. It has been admirably edited within the limitations which scanty resources impose. But the December number will be the last. And we are losing Mr. Matthews to Geneva. He will take up his task there in September. He is to be literary secretary for the production of literature for boys and

the leader of boys of all nations. He will be an official of the world's boys' work committee of the Y. M. C. A. His loss will be a grave one to us. But the work which he undertakes makes a great appeal to him, and for it he is splendidly equipped. It is, however, open to us to point the moral that we deserve to lose him. Christian societies will start enterprises with insufficient capital, and will imagine that the kingdom of God is somehow advanced by sweated labor. If a man is working for a Christian cause, it does not follow that he can do two or three men's work. We are like the king who went to war without counting the cost. When will our churches learn to staff adequately their enterprises? (N. B. It would be an injustice not to add that in this matter you are wiser in America.)

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### The Author of "Onward Christian Soldiers"

In the summer of 1906 the death of the Rev. Sabine Baring-Gould was announced and the error was afterwards corrected. However, he came to be thankful for the error, because it revealed to him how many friends he had outside the range of his own family. Now, at the great age of ninety, he has passed away. He was without question among the most voluminous of our writers. He wrote on history, archæology and mythology, and he was also a popular novelist. At one time he was vicar of East Mersea, and the setting of that island off our Essex coast he took for his novel "Mehalah." But the greater part of his work as a clergyman was done in the west country. It must be admitted that he was a severe critic of certain evangelical divines, and he had an "imperfect sympathy" for the great revival. Nor can the theological student praise without reserve his "Study of St. Paul." It is certain that he will be remembered by the hymn written in his youth, "Onward Christian Soldiers." This again is a hymn which some praise and others dislike. I am one of those who would not repine if they never heard it again. Another of his hymns, "Through the night of doubt and sorrow," seems to me a much finer thing. It is recorded in his obituary that his wife, who died in 1916, was a mill-girl when he, a young curate in Yorkshire, fell in love with her. He sent her to a school to be educated; and the marriage was one of great happiness. It is strange to those outside the Church of England that a man with such a record of scholarship as well as of popular work was left without preferment in his church.

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January 8.

### Governmental Changes

Parliament meets today. Before many days we shall have the government defeated and thereafter resigning. Frantic and foolish appeals are being made to the liberals to unite with the conservatives to keep out labor. There is no likelihood that liberals will commit suicide in this fashion. Mr. Lloyd-George enjoys himself in rubbing the moral into the minds of his former conservative allies. In 1922 they ended the coalition, now they want another. The course which Mr. Asquith will take is perfectly clear. He will not stir a finger to delay the fall of the tory government, and he will not countenance any faction's criticism of the labor

government. He will take their policy and their proposals on their own merits. The unscrupulous intrigues of rich men to avert a labor government have been an eye-opener to many people. They will not be forgotten.

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#### Mr. Spooner and Spoonerisms

The retirement of Dr. Spooner, the warden of New college, Oxford, removes from office in the university a man universally honored for his ability and character. He has held with distinction one of the highest posts in Oxford for many years. But he will be remembered in the wider world because

of the linking of his name with certain transpositions of letters in words which he is said to have made. For example, the "half-warmed fish" which he is said to have cherished in his bosom, or the remark that he had seen a boy "boiling his icicle," or his calling at the time of Queen Victoria's jubilee for three cheers for the "queer old dear" (?). For many years ingenious undergraduates have delighted to invent these verbal jests and father them upon Dr. Spooner. Indeed the word "Spoonerism" is in the great Oxford Dictionary of the English language. I am very sceptical whether Dr. Spooner ever made one Spoonerism. I have never heard any evidence to prove that he did.

EDWARD SHILLITO.

## CORRESPONDENCE

### The American Seminar

EDITOR THE CHRISTIAN CENTURY:

SIR: During the past three summers a group of Americans have spent July and August in England and on the continent studying international and industrial problems. The group has come to be known as the American Seminar. It has been made up of ministers, college presidents and professors, Association secretaries, business men and labor leaders. Among the former members of this Seminar are Governor William E. Sweet, Bishop Chas. D. Williams, Chancellor Heber Harper, Dean William Scarlett, Arthur E. Holt, Alva W. Taylor, Fletcher S. Brockman, President L. L. Doggett, A. J. Muste, James H. Maurer, Paul B. Blanchard, Professor J. E. Kirkpatrick, Ben M. Cherrington, Miss Leslie Blanchard, Reinhold Niebuhr, Professor F. E. Lumley, Miles H. Krumbine, James H. Causey, Bromley Oxnam, Miss Mildred Inskeep, President W. O. Mendenhall, Miss Lucile D. Smith, Professor Jerome Davis, Miss Jane Newell, Senator J. F. Burke, Miss Olive Van Horn.

The plan has been to spend July in England and August on the continent. In London the headquarters of the group are Toynbee Hall. The schedule usually calls for two speakers a day. The speaker usually talks an hour and then answers questions for another hour. During the month opportunity is afforded for intimate contact with thirty or forty of the outstanding men of the British Isles. Among the persons who have addressed the Seminar during the past three years are the following: Lord Robert Cecil, Ramsay MacDonald, Seebohm Rowntree, Maude Royden, Bishop Gore, Bishop Zemple, the Rev. W. E. Orchard, Sidney Webb, Lord Haldane, Lord Milner, Lady Astor, Arthur Henderson, J. L. Garvin, G. D. H. Cole, Margaret Bondfield, R. H. Tawney, Bernard Shaw, H. G. Wells, J. R. Clynes, Philip Snowden, J. J. Mallon. On the continent the Seminar was addressed by such men as President Ebert, Walter Rathenau, Ambassador Houghton, Stephane Lausanne, Pastor Monod, Minister of Labor Brauns, President Masaryk, etc.

A similar group will sail on the Cunard SS "California" on June 28th. The month of July will be spent in England, and during August visits will be made to Paris, Geneva, and Berlin. This year's group will go under the auspices of the Fellowship for a Christian Social Order. There is reason to believe that the program for this summer will be of a very high order and that an opportunity will be afforded to meet and talk with many of the outstanding leaders in industrial and political life. The cost of the trip for England will be between \$500 and \$600, and if the continental tour is included the cost will be between \$700 and \$800. There is still room for a few additional members of the party. The Committee would be glad to consider the applications of any interested persons concerning the possibility of being included in the group. Applications may be sent to Kirby Page, Secretary, 347 Madison Avenue, New York City.

SHERWOOD EDDY.

### How Youth Feels About It

EDITOR THE CHRISTIAN CENTURY:

SIR: The utter uselessness of the shameful war brewing in our churches between the fundamentalists and liberals was forcefully illustrated at our table the other day. I said to our daughter, a senior in high school: "If in some way it were positively proven beyond a doubt that Jesus was not born of a virgin but of two parents, would it disturb your faith in him or your belief in his divinity?"

At first she hesitated as she weighed the situation in her mind. Then with real positiveness, she said:

"No, he would be just as divine to me but he would seem more real and human."

It was an entirely new aspect, fresh from a much more modern mind than mine. As we talked about it a little more she crystallized her thought by saying:

"To me, it would not detract from his divinity but would really add to his humanity."

Why disrupt and bring disgrace upon our churches by fighting in medieval fashion over shrines which saved or lost are of equivocal value to the modern mind?

Twenty years from now, the church is going to think what it is going to think no matter which side wins, if win it can. But now and for twenty years, the church is going to be sour and anaemic if this futile and foolish ecclesiastical savagery continues.

Richmond, Ind.

LOYD E. HARTER.

### Converts and Customers

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad for your article on Missionary Tromboning. I have been aware for a long time that a certain element of our business population considers our foreign missionaries in the nature of salesmen for American products and it has seemed to me that a lot of propaganda in favor of foreign missions has influenced members of both the laity and the ministry to help this idea along.

A short time ago I found myself arriving in a large city on Sunday morning. Not being acquainted with the city I dropped in to the first large church which I found handy and learned that it was to be a missionary service. The pastor introduced a judge of a local court who gave a practical talk on the subject. His main point was reached and clinched by telling of his experience in going to the home of an Indian chieftain who had been converted to Christianity. He was ushered into a beautiful house with good furniture, rugs, lace curtains and a piano. His host called attention to the wigwam which he maintained in the yard to show his former mode of living. His peroration was couched in these words: "While we must remember, of course, that our first duty is to save souls, yet we should keep in mind that every time we

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SIR:  
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make a convert we also make a customer for rugs, furniture and pianos!"

I was astonished, but it was evident by the nods and smiles of approval that the congregation was heartily in accord with him, but they evidently did not think far enough to reach an obvious conclusion,—that in donating their dimes and quarters and dollars they were paying the salaries of salesmen in territories where manufacturers hesitate to spend their own money to open up new territory.

A suspicious looking item came under my notice about a year ago. In January, 1923, at a meeting of automobile manufacturers it was reported that they considered that China and India should absorb 15,000 automobiles of American make during the year but it was a serious question as to whether they would be able to afford the expense of specialty salesmen to invade the territory. About a month later I happened on an item saying that certain automobile manufacturers had been gracious enough to sell to certain missionary societies 40 or 50 automobiles at cost for the use of missionaries in these countries and they were lauded for their generosity. I could see however how the religious enthusiasts over the country would be chipping in their small change for the whole year in paying salaries and expenses to these missionaries who would be unconsciously acting as salesmen.

This arrangement may be all right if everybody does it with eyes open but the attention of the laity who furnish the money should be called to it.

Los Angeles.

W. H. KINDIG.

## Fundamentalism and Modernism: Two Religions

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for your editorial, "Fundamentalism and Modernism: Two Religions." It is the clearest and nearest to the facts in the case of any of the many articles that I have read on the subject. It is very clear that those men who have differed from you in answers to that article have not studied your statements in the light of the history of religion. The kind of a religion all depends on the character of its god. The God and Father of Jesus Christ has been known by many names in various tongues, but wherever the thought has been true to the character of the God of Jesus, it is Christian. The reason that Mohammedanism is not Christian is not the name of Allah, but the character of Allah. It is certain that the fundamentalists do not give, in their thinking, the same character to God as do the modernists. Fundamentalists have a God who is angry with man and who thinks more of his law than he thinks of his children. Modernists think of God as one who loves his children above his law. Fundamentalists have a God who made the earth and has withdrawn from it. The modernists have a God who is still making the earth. Fundamentalists have a Christ who is coming back to earth as a great warrior and who will wind up the earth in war. The modernists have a Christ who is now conquering the world in love. Fundamentalists have a world that is a finished product. Modernists have a world in the making, whose greater glories are in the future. Fundamentalists have a race that is falling lower and lower. Modernists have a race that is rising under the power of the gospel. Certainly all this has to do with the character of God. If you apply these two systems of thought to two men you will have men of different character. The God of modernists is one God. The God of fundamentalists is another God. It is the character and not the name that determines the religion.

Methodist Church,  
Spooner, Wis.

J. T. MILLER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Having derived great benefit from The Christian Century, not primarily because I have agreed with your convictions,

but because your paper has stimulated my thought, I would like to enter a strong dissenting opinion to your recent editorial entitled, "Fundamentalism and Modernism: Two Religions." I am convinced that you have reached an essentially false conclusion in declaring that Christianity is not big enough to include within its rightful limits honest representatives of these two opposing systems of religious thought.

Christianity is first and foremost a life of devotion to the teachings and the character of our Saviour Jesus Christ. From daily observation in a very conservative religious community, I see many strong fundamentalists who answer to that definition of Christianity. From my contacts in college and seminary, I know of as many modernists who are also true Christians. Furthermore, I can feel free to voice my own "liberal" opinions without taint of compromise and, unless I am mistaken, with the retention of the respect of my disagreeing neighbors. And furthermore, I think that some of my conservative brethren are beginning to realize that wide divergence of religious belief is possible to the great multitudes of loyal followers of Jesus Christ.

In my opinion, you are always going to have the two groups within the Christian church; and you are always going to find people in both groups who are bigoted and who think that they have a corner upon God's truth. But you are also going to find in increasing numbers the big-hearted, clear-seeing people who are willing to be taught and who, in all events, see Christianity for what it truly is, a life of self-surrender to the life of the Nazarene.

Let us be true, Mr. Editor, to the light as God gives us to see the light; let us concentrate upon the great constructive work of building the kingdom of God on the earth; but let us resolutely refrain henceforth from thinking that Christianity will ever have to be monopolized by any one set of theological

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beliefs. The religion of our Master is too big and too noble for any such exclusive procedure as that.

York, New York.

JOHN C. WILEY.

#### EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to express my satisfaction with the aims and work of *The Christian Century*, while taking issue with your editorial of January 3, "Fundamentalism and Modernism: Two Religions." There is, indeed, no use blinking the fact of far-reaching differences. I believe, however, that common ground exists, and that there are real Christians in both opposing camps. The differences are not superficial, but they belong to the sphere of theology and not of essential religion.

Let me specify. Religiously, we are at one in the following: We have a common experience of God through Jesus Christ. We profess to see God uniquely through Jesus. We both call Jesus Lord. We believe that man's origin is in God.

Theologically we diverge on these points, of course. Our Christologies cannot be reconciled. In order to maintain the attitude we both hold toward Jesus Christ, they think the virgin birth must be accepted; we do not. In order to believe in man's divine origin they reject evolution; we do not. But both of us seek to conserve the same values. The mystical core of the religion of the fundamentalist and of our religion is the same. They insist they are good evangelicals. Let us impress on them that we believe in the Holy Spirit as truly as they do, and that the real emphasis ought to be on religion as experience rather than on religion as orthodoxy. No doubt, they are commonly in no irenic mood, but are we going to gain anything, either for clearness of thinking or for effective action, by taking up their gage of battle?

Iliff School of Theology,  
Denver, Colo.

BORDEN BOWNE KESSLER.

#### EDITOR THE CHRISTIAN CENTURY:

SIR: I desire to commend your attitude in a recent editorial in *The Christian Century* in which you discuss "Two Religions: Fundamentalism and Modernism." That on "The Religious Debate" in the number of January 17 is equally interesting. It is difficult to see what good can be accomplished by any debate between the fundamentalist and modernist, and many Unitarians will regret that one of their number permitted himself to be mixed up in it. There are no so-called fundamentalists among Unitarians and the subject is therefore not an issue among them. Any debate between antagonists of such diverse views must needs be "sterile," to use your expression. Nor can there accrue much "prowess" to the winner of the debate now in progress seeing that the odds are so unequal.

Speaking of mere negations, you ask in your editorial, "Of what value is it to know that Jesus was *not* born of a virgin?" Absolutely of no value, were it not that a president of a Methodist theological seminary consumes a dozen magazine pages trying to prove the doctrine of the virgin birth on the theory of parthenogenesis.

You state in your editorial that "If it is important to dissociate modernism from the category of negation, it is also important to dissociate it from Unitarianism." It is difficult to know precisely what you mean by this statement. Modernism and Unitarianism are synonymous terms unless you look upon modernism as merely a reaction from fundamentalism. Unitarianism is simply the scientific method applied to theological thinking. It has no written creed. The Unitarian is willing that others shall have that intellectual freedom which he demands for himself. His theology has very little to do with negation, except where it is necessary to clear the ground of those accretions to Christianity which run contrary to reason. No institution can long exist on mere negation. Unitarianism is positive, affirmative, expansive. It is in perfect accord with undenominational theological teaching; and it is scarcely to be questioned if as a class there

are any more in accord with the editorial policy of *The Christian Century* than they.

Detroit, Mich.

J. H. DEMPSTER, M. D.

P. S. Mine was a trial subscription. I have enjoyed the sample so well that I enclose my check for another year.

## THE SUNDAY SCHOOL

### Are You Ready?\*

**G**OD opens the way, but are you ready to enter? Coming to the Red sea God opened the path and Israel walked through. Now they stand at the entrance to the promised land, again the door is open, but they fear to go forward, the pessimists gain the day. The experts disagreed. A majority reported that the opposition was too great to be overcome. They reckoned without divine aid. The minority reported that the attempt should be made in spite of giant soldiers and walled cities. They figured on the help of the Almighty. In this case the minority was right.

Just across the border was the land toward which they had been moving. It was a land of milk and honey. As George Matheson puts it so effectively: "The land was ready for the people, but the people were not ready for the land." This is the supreme tragedy—the promised land just ahead and the people not intelligent enough, not good enough or not energetic enough to go over and possess it. The pessimists held the whole tribe back and nearly every one died in the wilderness—a generation was lost because of fear!

Caleb and Joshua, however, were men of courage and faith and it is worth noting that they lived to go over and fight for the possession of the new territory. One of the most inspiring narratives in the Old Testament tells how the hill of the giants was given to Caleb, the lion-hearted. It was the richest land and he deserved it. I sing the praises of the capable men who with adventure, sacrifice and bravery go up and capture even the hills of the supermen.

A Red Cross worker who had traveled extensively in ten states told me that he had made a special effort to study and interview ministers, seeking to obtain their reactions toward liberalism in the modern church. He expressed it as his conviction that the majority of these men shared these views in their inmost souls, but that many were held back through fear. There was the promised land of truth, but these craven ministers were bound to die in the wilderness. Lloyd George says that courage is the rarest element in public life. Therefore we need not limit our word of criticism to preachers; we can include attorneys, doctors, teachers, laboring men and farmers in our list; we can include all men, in fact.

Driving through New York city not long ago we were shown a fine, modern playground and we were told that this used to be the famous, or rather infamous, Mulberry Bend. Who had the nerve to clean that notorious joint up? Jacob Riis and Theodore Roosevelt. Men with the courage and faith which those men possessed were of the Caleb and Joshua type. Today the faint-hearts are saying that prohibition cannot be enforced, but the governor of our state, Mr. Pinchot, believes that it can and will be and he puts the issue squarely up to the President. One wonders why some western or southern governor, living in very dry territory did not make this protest. All we need is a little nerve, a little energy and we can make America a promised land for temperance. The one news-story which we had in Europe last summer was that of prohibition. They wanted to know whether we were making a success of the business or whether the bootleg stories are true. Why not finish this nefarious business?

\*Feb. 10, "The Failure of Kadesh." Numbers 14:1-10.

Note: Dr. Ewers is one of the regular contributors to the 20th Century Quarterly. Why not adopt this Quarterly in your Adult, Senior and older Intermediate classes and put red blood into their Bible study? The Quarterly treats the International Uniform lessons. Send for free sample copy.

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So I put it right up to you—"Are you ready?" One brave step, one stiff fight, one big sacrifice and we shall possess the land of promise. Away with all this sniveling, whining, stupid inertia!

"Then welcome each rebuff,

That turns earth's smoothness rough,  
That bids nor sit nor stand but go."

Friend—the land is ready—how about you?

JOHN R. EWERS.

## BOOKS

WE COULD wish that there might be a very wide reading of Russell H. Stafford's *FINDING GOD* (Macmillan. \$1.50), especially among college students, for whom it was particularly written. It opens with a very frank and winning treatment of the liberal point of view and a very sane consideration of what liberalism is. It is a stimulus both to clear and careful thinking about the great questions of faith and life, and to that attitude of moral earnestness without which no amount of thinking is likely to arrive at tenable and satisfying conclusions. Its tendency is toward what would be called an orthodox religious position, and its emphasis upon the centrality of Jesus makes for a definitely Christian faith. But the author knows the intellectual as well as the moral difficulties which confront those who are struggling for a sure footing for their faith, and he deals with them both frankly and persuasively.

Another book of importance in the moral and religious education of young people, but this one for younger students than the preceding, is John M. Holmes's *TALKS TO HIGH SCHOOL BOYS* (Macmillan. \$1.50). It would be equally suitable and successful, we should think, for boys in the seventh and eighth grades. The problems considered in it are not those of belief but of conduct, and they are dealt with in a very concrete, good-natured and friendly fashion. Each talk begins with an illustration and a picture. One could ask for no better book in preparing to make a series of talks about the fire at a scout camp, or in any other situation in which boys drop into an easy and informal attitude and are ready to listen to one who is not going to preach but to talk like a friend about the things that are most important in life. Teachers of boys and leaders of boys in the Y or in scout troops are constantly in need of just what this book supplies, and they will go far before finding it in more usable form.

*TWELVE MERRY FISHERMEN*, by Lynn Harold Hough (Abingdon Press). It would be superfluous to remark that this is a clever book. Dr. Hough wrote it. The fishermen of course are preachers. They are merry because they are meeting on Mondays, when all good preachers can afford to be merry, to hear each other read papers and to talk. The substance of the papers is given only sketchily. The conversations following have real sparkle and an air of reality. For ministers who lack the intellectual comradeship of such a congenial group, this book should furnish for a few weeks as good a substitute as any book can.

*RELIGION AND LIFE: The Foundations of Personal Religion*, by Dean William R. Inge and others (Appleton. \$1.00). The six chapters are six addresses delivered in a series by six speakers to undergraduates in Oxford. The opening address by Dean Inge on "Faith and Reason" is worth more than the price of the book. Faith is a venture, beginning in experiment and ending in experience, not an act of violence exercised by the will upon the intellect. To make such a venture, resolving to stand or fall by the noblest hypothesis, is reasonable. Most of the other addresses are also excellent and helpful to faith. The chapter on "Christ" unfortunately is mostly words and it talks down to the audience in a way that American undergraduates would never stand.

Vocational choice with special reference to Christian callings is the theme of three worthy volumes. *CHRISTIAN WORK AS A VOCATION* and *MODERN CHRISTIAN CALLINGS* (Macmillan), both edited by Professor E. Hershey Sneath and each written by three specialists, are parts of a series of six volumes. The first deals with the ministry, the foreign missionary's calling, and Y. M. C. A. work;

the second with Bible teaching in school and college, executive work in church enterprises, and social service. They are suitable for texts in study classes. *A YOUNG MAN'S VIEW OF THE MINISTRY*, by S. M. Shoemaker (Association Press), deals with the work of the pastorate, with special but not exclusive reference to the Episcopal church, as seen by a minister who is old enough to have had some informing experience but young enough still to retain something of the point of view of the young man in college who is thoughtfully choosing a life-work. It is good to read the words of a vigorous young man who is finding in the ministry a satisfying and rewarding occupation.

It may be plausibly argued that the present generation is not much interested in heresy-trials, especially those of an earlier generation, but FERGUS FERGUSON, *HIS THEOLOGY AND HERESY TRIALS*, by J. H. Lecky (T. & T. Clark. \$3.00.), is an interesting chapter in Scottish church history, and a significant indication of the progress of religious thinking since this mile-stone was passed. It would be difficult, we think, for even the Scottish church at the present day to get up enough excitement over the issues involved in this case to move it to a heresy trial.

*THE PRACTICAL VALUE OF CHRISTIAN BELIEF*, by Percy Gardner (Scribner. \$3.00.), is the work of "a layman and a free lance" who attempts a reconstruction of religious belief upon the basis of a frank acceptance of modern philosophical theory. The results are liberal and constructive.

A vast amount of personal experience on the foreign field and the results of wide research have gone into the preparation of *CONTACTS WITH NON-CHRISTIAN CULTURES*, by Daniel J. Fleming (Doran. \$2.00.). It is a detailed study of religious, social and practical problems arising in connection with missionary efforts among non-Christian peoples, and we do not see how anyone who is preparing for work of that nature or who is interested in understanding the concrete situations which missionaries have to face, can afford to pass it by. *THE RELIGION OF LOWER RACES*, by Edwin Smith (Macmillan. \$1.00.), is based particularly on a study of the religion of the African Bantus. The author makes a more than usually successful effort not only to describe but to appreciate the point of view of the followers of the religion with which he deals. The book has perhaps its greatest value in its suggestion of method for the approach to such study.

Dom Cuthbert Butler, a Benedictine monk, writing of *WESTERN MYSTICISM* (Dutton. \$5.00.), dealing particularly with Augustine, Gregory and Benedict, studies with some approach to critical method the record of their experiences in the direct consciousness of God. In his final summary, he admits that the majority of the claims to such communion with God are illusory, but asserts the possibility and the reality of such experiences. The book is a valuable contribution to the study of the history and nature of the contemplative life.

There is constant need of new statements of the human processes by which we got our Bible. *THE BIRTH OF THE BIBLE*, by Theodore Heystam (Judson Press. \$1.50 net.), is a useful compilation and should find many readers.

### Contributors to This Issue

ALVA W. TAYLOR, secretary of the Disciples' Social Service board.

CHARLES BROWN, minister Ferme Park Baptist church, London.

OBADIAH HOLMES, a pseudonym of a prominent Baptist pastor.

LYNN HAROLD HOUGH, Central Methodist Church, Detroit; author "Life and History," "A Little Book of Sermons," etc., etc.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Dr. Gilkey Will Deliver Lectures in India

Dr. Charles W. Gilkey, pastor of Hyde Park Baptist church of Chicago, which is adjacent to the University of Chicago, has been appointed as Barrows lecturer in India. His church will release him for a period of six months. The Barrows fellowship was founded thirty years ago by Mrs. Caroline E. Haskell in honor of John Henry Barrows. It undertakes to interpret the central ideas of Christianity to the educated people of India. Other Barrows lecturers have been Dr. John Henry Barrows, Principal A. M. Fairbairn, President Charles Cuthbert Hall and Prof. Charles R. Henderson. The series of lectures was discontinued during the war, and this is the first resumption of them. Dr. Gilkey is a graduate of Harvard, and of Union seminary. He had a period of study in Germany before the war and has served as university preacher in several universities in this country.

## Charges of Fundamentalists Are Answered

The Baptist fundamentalists now have an organ called the Fundamentalist. In this organ, Dr. Straton has made a number of charges against the foreign mission work of the denomination. These charges involve the orthodoxy of the teachers in a Baptist college in China, and the policy of the board in dealing with French Baptists, it being asserted that support was cut off from the French Baptists on account of their orthodoxy. Demand was made that the correspondence of the board be subjected to the scrutiny of Dr. Straton. The board has seen fit to publish an official reply to these charges in the Baptist weekly newspaper, which is under the control of the Northern Baptist convention. In the published answer, denial is made of the charges in detail. The board refuses to allow the letters of the missionaries to be scrutinized since these have come in through the year under the pledge of confidence.

## Methodist Minister Projects Great Church on Manhattan Island

There are thirty-six fewer Protestant churches on Manhattan Island than there were twenty-five years ago. In this district are sixty first-class theaters, while Chicago has only fourteen in its downtown district. Dr. Christian F. Reisner proposes to erect a great structure that will tower above New York's skyscrapers, and be conspicuous on the skyline to incoming ships. With a membership of only a thousand people he is not daunted by a project that runs into the millions. The new building would provide dormitory facilities to young people coming in from the country, and apartments for married couples. In this vast structure the church would have the room necessary to the proper carrying on of its work.

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## Free Churches Will Have Unity Sunday

The Federal Council of the Evangelical Free churches of Great Britain voted last year to ask the governing bodies of the constituent denominations to observe some day each year as unity Sunday. The plan has commended itself to the various communions and the second Sunday in January is the day appointed. One of the features of the day is an interchange of pulpits, with sermons upon the duty of fellowship and cooperation among Christians.

## Evangelistic Committee Is Traveling from City to City

Dr. Goodell, head of the commission on evangelism of the Federal Council of churches, has gathered about him some of the strong leaders of the various denominations, and is going from city to city holding conferences. Such a conference is being held in Milwaukee on January 31 at the Y. M. C. A. and at Calvary Presbyterian church. In the party at this conference are Dr. H. F. Stilwell (Baptist), Dr. James E. Shannon (United Brethren), Dr. F. L. Fagley (Congregationalist), Dr. J. W. Heininger (Evangelical), Rev. C. L. Milton (Disciples), and Dr. C. E. Schaeffer (Reformed).

## Congregational Leaders Assemble at Chicago

Chicago was headquarters for Congregationalism for a few days following January 20. The heads of the various departments of the organized work of the denomination met at the Chicago Beach hotel, and held counsel on the strategy of the denomination. Rev. Rockwell Harmon Potter, the newly elected moderator, was present through the sessions, also Dr. Charles Emerson Burton, secretary of the national council. Leaders of foreign missions, home missions, education and philanthropy interpreted the causes which they represent, and assisted in making a common program of the various Congregational enterprises. During their stay in the city, the secretaries found many opportunities of expression outside the hotel meetings.

## Religious Liberals Stimulated by Fundamentalism

The attacks of the fundamentalists have put new life into the religious liberals of the country, whose statistics in recent years have indicated the degree of stagnation which had set in. The national federation of religious liberals, which has headquarters at Lincoln center, Chicago, is raising money with which to carry on an active campaign this year. In the organization are men and women from the American Unitarian association, the central conference of America rabbis, the Universalist general convention and the general conference of the religious society of Friends. The purpose of the organization is thus stated: "The federation wants to send a corps of liberal

speakers into communities where the reactionary religious forces are most active, to provide minimum subsistence for well attested liberal ministers who, having been ousted from their churches by reactionary forces, desire to establish thoroughgoing liberal churches in their respective communities, to print and distribute quantities of non-sectarian liberal religious literature among the isolated liberals in the smaller cities, the hamlets and the rural districts of America, and to hold district and national liberal conferences at frequent intervals. The need for this work is immediate and urgent."

## Dr. Machen Says the Modernists Are Not Honest

The sermon which Dr. Machen preached in First Presbyterian church, of Princeton, which led to the withdrawal of Dr. van Dyke has been published in its entirety. One of the points made in this sermon is that modernists are not honest. Dr. Machen says: "The second of the general conditions favorable to any spiritual advance is honesty—just plain old-fashioned honesty of speech. That condition in certain religious circles is largely absent today. Traditional terminology is constantly being used in a double sense. Plain people in the church, for example, are being told that this preacher or that believes that Jesus is God. They go away much impressed; the preacher, they say, believes in the deity of Christ. What more could be desired? What is not being told them is that the word 'God' is being used in a pantheizing or Ritschlian sense, so that the assertion, 'Jesus is God,' is not the most Christian but the least Christian thing that the modern preacher says. The modern preacher affirms the deity of Jesus not because he thinks high of Jesus but because he thinks desperately low of God."

## Wants Simpler Creed for Methodist Church

Recently the demand has been insistent upon the part of modern churchmen in the Episcopal church that the creed of the church should be simplified. It is asserted that practically no one believes the apostles creed in the sense that it was believed fifteen hundred years ago. A Methodist layman and publisher, J. Henry Smythe, Jr., is sending out a circular letter demanding that the Methodist creed be simplified. At Des Moines in 1920 the general conference passed a resolution declaring unconstitutional the question in the ritual, "Do you believe in the doctrines of the holy scriptures as set forth in the articles of religion of the Methodist Episcopal church?" Two days later the action taken was rescinded.

## Sectional Denominationalism Produces More Friction

The borderline between northern and southern denominations is always in a state of suppressed excitement over re-

January

prisals across both sections of the same Baptist conference. Mrs. R. Recently invaded those in mission societies" and verse of

## Bible Society Morrison

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## Near East Upon the

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prisals across the line. In the southwest, both sections claim jurisdiction and it is common for a town to have two churches of the same denomination. The Northern Baptist convention started work in Arizona forty-four years ago, with Rev. and Mrs. R. A. Winders as first missionaries. Recently the southern convention has invaded the field, with results similar to those in many other fields. The southern emissaries declaim against "alien immersion" and "open communion" as subversive of the Baptist position.

#### Bible Society Celebrates Morrison Anniversary

The one hundredth anniversary of the completion of the Chinese Bible by Robert Morrison was recently celebrated by the American Bible society in New York. A dinner was held at the Hotel Biltmore. Addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese ambassador to the United States, Rev. J. Leighton Stuart, president of Peking university, and Rev. William Ingraham Haven, general secretary of the American Bible society. There are now thirty-nine different versions of the scriptures for China in as many dialects.

#### Near East Relief Depends Upon the Churches

Like most of the other charities of the nation, the work of feeding the orphans of the near east depends upon the churches to an extent quite beyond that which would naturally be theirs according to their number. The generous and friendly outsider was discovered in the Interchurch World movement to be for the most part a myth. The springs of benevolence arise out of religious experience. During this winter various denominations in America are making near east relief a denominational cause. The Moravians, United Presbyterians and Universalists put the cause on their calendar at Christmas. The Presbyterians, Associate Reformed Presbyterians, Reformed Church in the U. S. and United Brethren presented an appeal this month. The Disciples have chosen February. The Seventh Day Adventists will carry on a campaign in March.

#### University of Nanking Full to Capacity

The University of Nanking is having its greatest year. This school is supported jointly by several American denominations and this union enterprise, often criticized by the ardent denominationalists of the various communions, is amply justifying its existence. The following facts, gleaned from the China Christian News, a Disciples publication, are the basis for real optimism: The university opened on September 14, with the largest enrollment in its history. The enrollment may be classified as follows: graduate college 2, senior college 135, junior college 308, special students and special courses 105, middle or high school 261 and model school 294, making a total of 1,105 students. The university dormitories are filled to the limit of their capacity and it has become necessary to rent a hotel near by the campus and turn it into a dormitory in addition to those heretofore used. One of the calls for improvement

in the University of Nanking is in the field of athletics. There is a lack of funds for carrying out the improvements needed. This lack has been keenly felt by the students, so much so in fact that the student body gave a series of entertainments to raise money for the grading of a field which was furnished by the university. Over \$1,200.00 was raised in this way and as the grading is nearly completed it is expected that by spring the students will have a place where they may carry on their athletic activities."

#### Home Mission Secretaries Back Off from Race Question

An interesting sidelight on the recent session of the home missions council is the report of a single incident of the meeting, showing the sensitiveness of American religious leaders today to the race question. A resolution was offered by Dr. Cady, of the American missionary association, which deprecated the rising tide of racial prejudice in America. This went to committee as all business did, but found scarcely any support there.

The secretaries of the south and west who face the problem of the negro and the Japanese were said to be particularly anxious to avoid anything that would stir up discussion in their part of the world. Dr. Cady is declaring that no matter what the cost neither he nor his organization will "pussyfoot" the race question in America.

#### Great Baptist Church Dedicated in Minneapolis

First Baptist church, Minneapolis, dedicated a new sanctuary on January 6. This congregation owns a site valued at a half million, and on this down-town location they have erected a church plant at a cost of \$500,000. It is estimated by a minister of a neighboring church that on dedication Sunday 11,000 people were present. This is the church of which Dr. Riley, the great fundamentalist leader, is pastor. During his pastorate of twenty-eight years the church membership has increased from 662 to 2,648 and the Sunday school from 300 to 1,945. These successes have provoked in a neighboring

## Presbyterians Declare Bible Not Inerrant

THE discussion of fundamental theological issues continues within the borders of the Presbyterian church. One hundred and fifty eminent men have signed a statement of belief which denies the inerrancy of the Bible. Among the men responsible for the statement one sees such names as Dr. Henry van Dyke, Dr. W. P. Merrill, Dr. Henry S. Coffin, Dr. John Grier Hibben and Dr. Ira Landrith. This statement, which is a rather lengthy document, has been sent to ten thousand ministers of the church.

Some of the more interesting sections in the communication are as follows:

"By its law and its history the Presbyterian church in the United States of America safeguards the liberty of thought and teaching of its ministers. At their ordinations they 'receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures.' This the church has always esteemed a sufficient doctrinal subscription for its ministers. Manifestly it does not require their assent to the very words of the confession, or to all of its teachings, or to interpretations of the confession by individuals or church courts. The confession of faith itself disclaims infallibility. Its authors would not allow this to church councils, their own included: 'All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore, they are not to be made the rule of faith or practice, but to be used as a help in both.' (Conf. xxxi, 3.) The confession also expressly asserts the liberty of Christian believers, and condemns the submission of the mind or conscience to any human authority: 'God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the

requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.'

"There is no assertion in the scriptures that their writers were kept 'from error.' The confession of faith does not make this assertion; and it is significant that this assertion is not to be found in the apostles' creed or the Nicene creed or in any of the great reformation confessions. The doctrine of inerrancy, intended to enhance the authority of the scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the church to the power of God unto salvation through Jesus Christ. We hold that the general assembly of 1923, in asserting that 'the holy spirit did so inspire, guide and move the writers of holy scripture as to keep them from error,' spoke without warrant of the scriptures or of the confession of faith. We hold rather to the words of the confession of faith, 'that the scriptures are given by inspiration of God, to be the rule of faith and life.' (Conf. 1, 2.)

"The general assembly of 1923, in asserting that 'doctrines contrary to the standards of the Presbyterian church' have been preached in the pulpit of the First Presbyterian church of New York city, virtually pronounced a judgment against this church. The general assembly did this with knowledge that the matter on which it so expressed itself was already under formal consideration in the Presbytery of New York, as is shown by the language of its action. The general assembly acted in the case without giving hearing to the parties concerned. Thus the general assembly did not conform to the procedure in such cases contemplated by our book of discipline, and, what is more serious, it in effect condemned a Christian minister without using the method of conference, patience and love enjoined on us by Jesus Christ. We object to the action of the general assembly in this case, as being out of keeping with the law and the spirit of our church."



pastor of the liberal persuasion the following reflections: "Is this because of fundamentalism? It is a challenge to liberalism, certainly. Probably the growth and prosperity of the church is due not to its theology so much as to its moral earnestness and single-mindedness. Neither fundamentalism nor liberalism will justify itself as a theology except as it shows itself able to work for social and moral righteousness in the lives of men and women. As a minister I would rather see fundamentalists in my pews than to have the pews deserted while liberal minded parishioners were playing golf."

#### Grand Rapids Has Expensive Church

New standards of expense in church architecture are being set in this country, but the new Baptist sanctuary erected in Grand Rapids, Mich., by the Fountain Street Baptist church is quite beyond even present-day standards. Erected at a cost of \$800,000, it has many unusual features. It is built in the style of the early Christian churches of northern Italy. The tapestry effects of various colors, sizes and kinds of brick are unique and most attractive. Indiana limestone is used for trim. The building will be dedicated on February 3.

#### Baptist Church Offers Lecture Course to Community

On eight Thursday evenings beginning with January 10 the Baptist church of La Porte, Ind., is presenting a series of lectures by professors of the divinity school of the University of Chicago, and other eminent speakers. The lecturers range from strictly theoretical topics like that of Dr. Shailer Mathews on "The Fundamentals of the Christian religion" to a quite practical address on "Boy's work" given by Mr. Hedley S. Dimock, of Saskatchewan. The people of all churches of the city have been invited to attend without admission price or even free-will offerings, with the assurance that the lectures are not designed as Baptist propaganda.

#### Disciples May Lose More Tibetan Missionaries

The death of Dr. Shelton in Tibet two years ago made this Disciples pioneer missionary known the world around. Cablegrams from Tibet indicate that the whole mission there is once more in grave danger from bandits. On account of the state of disorder in China, it will be difficult to carry relief to the missionaries. Chinese garrisons have evacuated Batang, leaving behind Rev. and Mrs. M. H. Hardy and three sons, as well as Rev. and Mrs. J. R. Morse.

#### Army in China Turns Christian

One of the most significant developments during these days of disorder in China has been the conversion of an army to Christianity. Rev. George T. B. Davis reports that General Feng has an array of thirty thousand men just outside of Peking and more than fifteen thousand of these men have confessed faith in Christ. It is said to be the cleanest army in the world, no smoking, drinking, gambling or swearing being known. General Feng is a great democrat and refuses to ride in an automobile which he owns, reserving it

for his guests. His men drill singing the Christian hymn, "Onward Christian Soldiers." General Feng was one of the strong factors in defeating the Manchurian war lord a year or two ago.

#### College President Smites Evolution Hip and Thigh

H. J. Derthick, president of Milligan college in Tennessee, divides his time between holding evangelistic meetings and presiding over his school. In a recent series of evangelistic sermons in Tampa, Fla., he dealt Charles Darwin body blows to the delight of the saints in that section of the world.

#### McCormick Seminary Issues Book List

The theological seminaries of the land are developing extension activities that commend them to the good-will of the churches. Chicago Theological seminary frequently sends out to its alumni and friends a multigraphed bulletin with many interesting suggestions. The divinity school of the University of Chicago regularly holds a "church night" when the lay members of the churches may come in for lectures that will assist in the educational program of the local churches. McCormick seminary has recently issued a considerable booklet which presents recommendations for reading offered by the various members of the faculty. In the McCormick bulletin, books are not only mentioned, but also reviewed and estimated.

#### Ministers Divide on the Klan

The ministers of the country are much divided with regard to the Ku Klux Klan. Most of the organizers and interpreters of "klannishness" are ministers of the gospel. Recently Rev. Billy Sunday, the well-known evangelist, announced that he thought very well of the klan and its principles. On the other hand, in many sections of the country ministers are preaching against the klan and interpreting it as an enemy of true democracy and Christ's gospel of brotherhood.

#### Fundamentalist Debates Reach India

The issues of modernism and fundamentalism are disturbing the young Christian communities of India. The Indian Christian, a conservative organ, makes bitter complaint in recent issues of the large numbers of missionaries who have adopted the modernist theology and

who teach it. This journal quotes with approval from American fundamentalists and advertises pamphlets and books produced by leading conservatives of the Anglo-Saxon world. A strong emphasis of the organ is that salvation is not through repentance, but through "the blood."

#### Anglican Church Has Enough of Faith-Healing

It has not taken the Anglican church in England long to find out that faith-healing is a dangerous experiment, leading readily to superstitions and abuses. While the faith-healing cult is being introduced in the Episcopal church of America with the sanction of the bishops in England a group of bishops have recently sounded a note of warning. These bishops are reported in the New York World to have said: "No sick person should look to clergymen to do what is a physician's or a surgeon's duty to do." The church will sanction prayers for the sick which are chiefly directed to the help of the spiritual life of the sick person.

#### Indiana Ministers Hold Conference

The Disciples ministers of Indiana, who form a group of 462 when they are all together, recently held a state conference in Indianapolis at Downey Avenue church. Prof. Elmer Ellsworth Snoddy of Transylvania college was one of the most prominent of the speakers. He presented addresses on "The general idealism of the Disciples," "The European background of the Disciples," "Conditions of Protestantism in America," and "What advantages have the Disciples?"

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# 50,000 Children

## Out of Russia Among Strangers Starving, Freezing and Homeless

DR. J. A. MOREHEAD (Executive Director National Lutheran Council of America), sent after a four-week survey of conditions in Europe, says in part:

"Conditions far worse than on October 3. Four-fifths middle class hungry. . . Tuberculosis spreading rapidly among children. . . Large help essential to meet calamity. . . This must be extended increasingly throughout Winter. . . Make every effort. . . Pray and work."

DR. E. B. BURGESS (President Pittsburgh Synod), in asking for an intensive campaign for European relief, says:

"The need. . . is so great that *our favored people* should esteem it a *solemn duty* to provide for their relief."

The secretary of the *Mission Covenant*, Stockholm, says in a letter just at hand:

"According to most reliable information resulting from a careful investigation, conditions in Germany are far worse than they ever were in Austria or Russia, in both of which countries we have rendered relief. . . We will be glad to get in touch with your Berlin Committee for Relief of Russian Refugee Children."

DR. WOLDEMAR KOWAL, Professor at the Russian Polytechnicum, and Executive Secretary of our Berlin Committee, writes:

"The suffering of our children is indescribable. What we

have received has only sufficed to relieve a small part of the need. *Unless friends in America make an immediate concerted effort to help us there will be no need. . . They will all be dead!*"

A gentleman who has just returned from Russia tells us that 50,000 more Russian children are on their way out of Russia, coming from the terribly stricken Volga district.

### WHAT SHALL WE DO WITH THEM?

Our problem is to salvage first, by feeding, clothing, and housing, then to make provision for their education. Thus, we must care for them until they can care for themselves, or eventually be repatriated.

### WILL YOU HELP US?

Read this touching letter which is dated Jeffris, Wisconsin, Christmas Eve.:

"Gentlemen:

"Please find enclosed \$3.00 which we want to give to the poor little children of Russia.

"We are two little boys and we have read about those children over there, so we made up our minds to save what we could, and now we hope that this money will help to make someone happy, over there.

Respectfully,  
Helmer and Herbert  
Anderson."

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Many ministers from prominent churches of the state made addresses. The closing address was made by Dr. H. O. Pritchard, secretary of the board of education of the Disciples.

#### Group of Unitarians Speak on Theological Controversies

A number of Unitarian ministers living for the most part in the vicinity of Boston have issued an address to the Unitarian churches of America setting forth the Unitarian attitude toward the theological controversies in the so-called orthodox churches. They disclaim any purpose to "shake the fruit tree" that some fruit may fall on the Unitarian side of the fence. The following ideals are set up for Unitarians: "Shall we not strive to be inclusive in spirit, charitable in judgment, generous in hospitality? Let us guard ourselves against all self-righteousness and self-seeking, and then let us unhesitatingly reaffirm our belief that true religion, while, of necessity, guided by clear thinking, is not a system of doctrine, but a way of life, and that what the world needs today is not a faith about Jesus Christ, but the faith of Jesus Christ. Let us make plain our fel-

lowship with all those who are seeking to 'do justly, love mercy, and walk humbly with God,' with all who want to humanize the religious beliefs, and democratize the religious institutions, and Christianize the religious life of our time!"

#### Report on Christianization of Jews

At Moody Institute, Chicago, was recently held a four-day conference of those engaged in the conversion of the Jewish race to Christianity. A number of converted Jews were on the program. Rev. D. J. Newgewart made a report of interesting experiences in connection with a recent visit to his home town in Poland. The Presbyterians have a department of their home mission work which is engaged in the conversion of the Jewish people, but with a message somewhat less fundamentalistic than that employed by the Hebrew Christian Alliance which works in Chicago.

#### Drama Day Is Observed in the Churches

The drama league, with headquarters in Chicago, called on the churches to ob-

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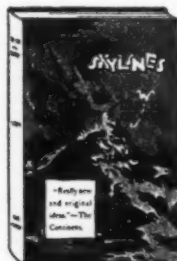
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serve January 20 as Drama Sunday. The response from Episcopal churches was particularly gratifying. The use of pageantry and religious drama is a rapidly growing movement. On this day many preachers spoke on the relationship of the church to the commercial theater, insisting that the church had a part to play in establishing higher standards in the play-houses.

#### United Brethren Mission Board Pledges Orthodoxy

The various foreign mission boards, when assaulted by the fundamentalists of the denominations, have refused to confess fundamentalist views in every instance until the recent capitulation of the board of the United Brethren church. This board, meeting in Dayton recently, recognized a "general unrest" in the denomination, and to allay this unrest signed the following: "Resolved, that we, as a board, do here and now reaffirm our unwavering belief in the inerrancy of the scriptures as man's only rule of faith and practice, in the Saviourhood and Lordship of Jesus Christ, in his substitutionary sufferings and death, in his bodily resurrection from the grave, in his exaltation at the right hand of God as man's intercessor, and in his final personal return to earth in power and great glory. And we hereby give assurance to the entire denomination and to all other Christian bodies that no missionaries will be sent out as representatives of this board who do not accept these doctrines without reservation and give assurance of their willingness to faithfully preach the same."

#### Debate Admission of Women to the Priesthood

Recently a debate was held at the church-house in London over the question of the admission of women to the priesthood. Miss Picton-Tubervill opposed Canon Goudge. It is said that the great majority of the audience favored the lady's side of the question. At a recent session of the modern churchman's union a speaker took the position that the priesthood must be opened to women for only in this way could the women of the church receive the spiritual ministrations which properly belonged to them.

#### Chicago Y. M. C. A. Concludes Successful Year

The annual meeting of the board of managers of the Chicago Y. M. C. A. was held on January 17. At this meeting reports were received from the various departments which were most encourag-

ing. The building projects of the year have been noteworthy. During the year a total of \$1,108,307 was raised for new projects and the total subscriptions available for these projects are \$2,046,168. Judge Gary recently gave a challenge subscription of \$300,000 toward a building

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